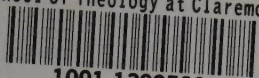


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Notes on Ceremonial.

Mandavit patribus nostris nota facere ea filiis suis, ut cognoscat generatio altera, filii qui nascentur, et exsurgent; et narrabunt filiis suis.—*Psalm lxxviii.* 5, 6, 7.



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1888

# Notes on Ceremonial

FROM THE  
ANTIEN<sup>T</sup> ENGLISH OFFICE BOOKS

WITH  
THE ORDER OF  
THE HOLY COMMUNION

AND  
RITUAL DIRECTIONS  
FOR CHORAL AND PLAIN CELEBRATIONS  
OF THE HOLY EUCHARIST,  
SOLEMN EVENSONG, AND FUNERALS.

*THIRD EDITION, REVISED AND ENLARGED.*



LONDON  
PICKERING AND CHATTO

1888.

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ADDENDUM

On page 75 under Foot-note 1; "Ad missam vero semper totus chorus stet nisi dum Lectiones et Epistola leguntur, et Grad. et alleluya cantantur."—*Ordinale Exon.* § xviii.



## Table of Contents.

	PAGE
PREFACE . . . . .	ix
REASONS FOR PRESERVING THE ANCIENT ENGLISH CEREMONIAL . . . . .	xiii
EXPLANATION OF ILLUSTRATIONS . . . . .	xv
-----	
PRAYERS FOR THE PRIEST BEFORE CELEBRATING THE HOLY EUCHARIST . . . . .	1
THE FORM FOR THE BLESSING OF WATER . . . . .	3
THE OFFICE FOR THE CELEBRATION OF THE HOLY EUCHARIST . . . . .	6
THANKSGIVING AFTER CELEBRATING THE HOLY EUCHARIST . . . . .	54
THE EPISTLE AND GOSPEL AT FUNERALS, AND ON ALL SOULS' DAY . . . . .	58
RITUAL MUSIC ACCORDING TO THE USE OF SARUM . . . . .	59
-----	
CHAPTER I.—CHORAL CELEBRATIONS OF THE HOLY EUCHARIST.	
ART. I. <i>Preparations in the Vestry and at the Altar</i> . . . . .	72
ART. II. <i>Directions concerning the Procession</i> . . . . .	73
ART. III. <i>Directions for the Choir</i> . . . . .	75
CHAPTER II.—CELEBRATION OF THE HOLY EUCHARIST WITH DEACON AND SUBDEACON, COMMONLY CALLED HIGH MASS.	
ART. I. <i>The Office of Candle-bearer at High Mass.</i>	
§ 1. General Directions . . . . .	77
§ 2. From the Procession to the Offertory . . . . .	78
§ 3. From the Offertory to the end of the Service . . . . .	81
ART. II. <i>The Officer of Thurifer at High Mass.</i>	
§ 1. General Directions . . . . .	84
§ 2. From the Procession to the Offertory . . . . .	84
§ 3. From the Offertory to the end of the Service . . . . .	86
ART. III. <i>The Office of Clerk or principal Acolyte and Cross-bearer, at High                     Mass.</i>	
§ 1. General Directions . . . . .	88
§ 2. From the Procession to the end of the Service . . . . .	89

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## Table of Contents.

	PAGE
ART. IV. <i>The Office of Subdeacon at High Mass.</i>	
§ 1. General Directions . . . . .	92
§ 2. From the Procession to the Offertory . . . . .	93
§ 3. From the Offertory to the end of the Service . . . . .	97
ART. V. <i>The Office of Deacon at High Mass.</i>	
§ 1. General Directions . . . . .	100
§ 2. From the Procession to the Offertory . . . . .	100
§ 3. From the Offertory to the end of the Service . . . . .	104
ART. VI. <i>The Office of Celebrant at High Mass.</i>	
§ 1. General Directions . . . . .	108
§ 2. From the Procession to the Offertory . . . . .	110
§ 3. From the Offertory to the Consecration . . . . .	116
§ 4. From the Consecration to the end of the Service . . . . .	122
CHAPTER III.—PLAIN CELEBRATION OF THE HOLY EUCHARIST, COMMONLY CALLED LOW MASS.	
ART. I. <i>Directions for the Priest at Low Mass.</i>	
§ 1. Preparations at the Altar and in the Vestry . . . . .	129
§ 2. Concerning the approach to the Altar . . . . .	131
§ 3. From the Introit to the Offertory . . . . .	132
§ 4. From the Offertory to the Consecration . . . . .	133
§ 5. From the Consecration to the end of the Service . . . . .	138
ART. II. <i>The Duties of Server at Low Mass.</i>	
§ 1. General Directions and until the Offertory . . . . .	141
§ 2. From the Offertory to the end of the Service . . . . .	142
CHAPTER IV.—CHORAL CELEBRATION OF THE HOLY EUCHARIST WITHOUT DEACON AND SUBDEACON, COMMONLY CALLED MISSA CANTATA.	
ART. I. <i>Explanations and General Directions . . . . .</i>	146
ART. II. <i>The Office of Server at a Missa Cantata without Incense.</i>	
§ 1. General Directions and until the Offertory . . . . .	148
§ 2. From the Offertory to the end of the Service . . . . .	150
ART. III. <i>Directions for the Priest at a Missa Cantata without Incense.</i>	
§ 1. General Directions and until the Offertory . . . . .	153
§ 2. From the Offertory to the end of the Service . . . . .	155
ART. IV. <i>Missa Cantata with Incense.</i>	
§ 1. General Directions and until the Offertory . . . . .	155
§ 2. From the Offertory to the end of the Service . . . . .	158



# Table of Contents.

vii

	PAGE
CHAPTER V.—CONCERNING MATTINS AND EVENSONG, COMMONLY CALLED DIVINE SERVICE.	
ART. I. <i>Explanations and General Directions</i> . . . . .	160
ART. II. <i>Solemn Evensong with Incense.</i>	
§ 1. Preparations at the Altar and in the Vestry . . . . .	162
§ 2. From the commencement of Evensong to the Second Lesson . . . . .	162
§ 3. From the Second Lesson to the end of Evensong . . . . .	165
ART. III. <i>Processions at Evensong</i> . . . . .	166
CHAPTER VI.—CONCERNING FUNERALS AND THE COMMEMORATION OF ALL SOULS.	
ART. I. <i>The Funeral Service with a Choral Celebration of the Holy         Eucharist.</i>	
§ 1. The Burial Office to the end of the Lesson . . . . .	168
§ 2. The Celebration of the Holy Eucharist . . . . .	170
§ 3. The Service at the grave . . . . .	171
ART. II. <i>Vespers of the Departed</i> . . . . .	173
ART. III. <i>The Commemoration of All Souls' Day</i> . . . . .	175
CHAPTER VII.—ADDITIONAL NOTES :—	
Procession on Sunday.—MS. Missal.—Processionale A.D. 1530.—Pro- cession after Vespers.—Cross-bearer.—Thurifers.—Ceremoniarius.— Gospel books.—The <i>Ostium presbyterii</i> .—North and South side of altar.—Genuflecting.—Pall for Chalice.—The <i>Pax</i> .—Reading the Epistle.—Sign of the Cross after Consecration.—Canon of the Mass. —The <i>Quam oblationem</i> . . . . .	176
CHAPTER VIII.—CONCERNING FESTIVALS, SUNDAYS, AND FERIAS . . . . .	184
CHAPTER IX.—CONCERNING LIGHTS AT THE ALTAR . . . . .	189
CHAPTER X.—CONCERNING ECCLESIASTICAL COLOURS . . . . .	191
TABLE OF ECCLESIASTICAL COLOURS . . . . .	199
TABLE OF BOOKS AND MANUSCRIPTS . . . . .	200
GENERAL INDEX . . . . .	202





## Preface to the First Edition.



MUCH indulgence is craved for by the compilers of this book from those who may use it. It does not profess to be more than "notes," which may aid others in the study of the ceremonial of the Church of our fathers. In such a work it is too much to hope that all errors and inaccuracies have been avoided; but, as far as the nature of the case renders it possible, every effort has been made to avoid what has been termed "fancy ritual." The Book of Common Prayer has been taken as of course of paramount authority, but to supplement its somewhat meagre directions, recourse has been had in the first instance to the Liturgy and Ritual of that truly "illustrious Church of Sarum," a rite which is continually referred to by Le Brun in his great work on the Liturgies of Christendom; and by De Moleon<sup>a</sup> in his book the *Voyages Liturgiques*; by Dom Claude de Vert and others; a rite which is substantially the same as that even yet preserved to a great extent in the diocese of Lyons. In all cases in which the Sarum rubrics were deficient or obscure other English rites have been first consulted, and then diligent search made in Gallican authorities as the source from which confessedly the Anglican Liturgies were derived. Some of the minor details in the ceremonial have been supplied from books written in illustration of the Italian ceremonies now so widely prevalent in the Roman Communion, from a desire to follow known and recognized authority even in the most minute particulars, but in no case has an Anglican direction been set aside in favour of any other. It is believed that the result is a ritual which, even with the altered structure of the reformed

<sup>a</sup> Le sieur De Moleon's real name was Jean Baptiste le Brun Desmarettes.

office, bears so close a resemblance to the ritual of Rome as to proclaim its kinship with no uncertain voice, while the ancient English ceremonial as a precious jewel, inherited from our Anglo-Saxon forefathers, cut and polished by the "apostle of the English," set in the circlet of Catholic rites by authority of S. Gregory the Great, polished afresh and reset by S. Osmund, is still preserved to flash forth from the altar in its own special tint the rays of the One Everlasting Light of the world, that Light to which "the Gentiles shall come," the "Lamb as it had been slain."

September, A.D. 1875.

### Preface to the Second Edition.



WHEN the first edition of Notes on Ceremonial was published those who used it were asked to be indulgent in their criticism, and sincere thanks are indeed due both to the many who so fully responded to that request, and to those who have offered kind and valuable suggestions for the improvement of the book.

In this, the seventh year it has been on sale, the regular demand there still is for it must be taken to prove that there are some who find it useful, and the editor trusts that the acknowledged difficulties connected with the ceremonial of the Church in this land may cause the indulgent criticisms of the past to be extended to this enlarged edition.

In accordance with the wishes of various friends, known and unknown, a chapter has been added on Evensong and another on Funerals and other Offices for the departed, including the commemoration of All Souls on the morrow of the Festival of All Saints.

The Communion Service with the priest's private prayers from the Sarum Missal has been printed at the beginning instead of at the end of the book, for the convenience of those who may wish to bind it up with an ordinary altar-book without including



the chapters containing ceremonial directions. These latter, being as they now are at the end, can be omitted without interrupting the numeration of the pages.

With reference to the 'private prayers' it is to be remembered that, while nothing can be more unseemly than to hurry through or 'gabble' the service, yet a priest who indulges in lengthy private devotions while celebrating the Holy Eucharist commits the grave error of causing many of his congregation to endure a sense of weariness which is irksome, irritating, and unnecessary. The 'private prayers' given in this book are sufficient for a priest to use when celebrating, and if *all* are said the time occupied by the whole service ought to be about thirty-three minutes, allowing for eight or ten communicants. The speech of some men is naturally quicker than that of others, and various details may cause slight differences with the same celebrant on different occasions, but the time named is given as the average of a good many priests.

*The priest's  
private  
devotions.*

It is hoped that the arrangement of this second edition is such that the book may be found useful in many places in which nothing approaching to elaborate ceremonial is ever known. The simplest ceremonial may be correct as far as it goes, that is to say it may follow a known rule, instead of being, as it too often is, an odd mixture of High and Low Mass with the addition perhaps of local peculiarities, the result being a 'fancy ritual' in which no uninitiated stranger can take part with comfort or edification. The plainest choral Celebration without either lights on the altar or vestments may be in accordance with the proper ceremonial for a *Missa Cantata without incense*,<sup>b</sup> simply passing over any directions (such as those relating to lights) which in the particular case are not needed.

*Very simple  
ceremonial.*

The editor cannot end this Preface without directing attention to the 'Reasons' given at p. xiii. for looking to English precedents and not to the modern Roman church for guidance in ceremonial. Those 'Reasons' were originally drawn up by a priest of much and varied learning who had also a wide experience in successful parish work. Little can be said to increase the force of them, but perhaps it may be pointed out that if the

*Evil of  
un-English  
ceremonial.*

<sup>b</sup> The *Ceremonial for Altar Servers*, price 9d., contains directions for simple choral Celebrations of the Holy Eucharist as well as the ritual for Low Mass with private prayers.

youths who help us in choir and in the sacristy are taught Italian ceremonial and trained to refer to Rome in all such difficulties, we can hardly be surprised if in after days they refer to the same authority for the solution of other difficulties which are not unlikely to present themselves, and which involve deeper and more momentous issues than any ceremonial detail.

That this book may be some small aid in fostering a loyal English love for the glorious traditions of the Church in this land is the humble and earnest hope of him who has written it.

AD DEI GLORIAM.



"UPON THY RIGHT HAND DID STAND THE QUEEN IN A VESTURE OF GOLD,  
COMPASSED ABOUT WITH VARIETY."

"ASTITIT REGINA A DEXTRIS TUIS IN VESTITU DEAURATO: CIRCUMDATA  
VARIETATE." *Psalm xlv. 10.*

## Some Reasons

FOR STRIVING TO PRESERVE THE ANCIENT ENGLISH CEREMONIAL  
IN PREFERENCE TO ADOPTING THE MORE ACCESSIBLE AND  
UNDOUBTEDLY WELL-ORDERED CEREMONIAL OF ROME.<sup>c</sup>

### REASON I.



BECAUSE the Apostles seem to have been guided by the Holy Ghost to secure that there should be a diversity of rites in the Church. They might have settled one uniform ritual before their dispersion; instead of which we find that the Liturgy of S. Mark was adopted in Egypt, the Liturgy of S. James in the East, the Liturgy of S. Peter at Rome, and the Liturgy of S. John in the farther West. If there had been only one rite, each detail might have been supposed to be an essential of Christianity, whereas, by a diversity of uses, this great danger is avoided.

### REASON II.

Because S. Gregory the Great, at the very time of the foundation of the English Church, gave it as a rule to S. Augustine, our apostle, that he was to "choose out of every Church what is pious, religious, and right, and treasure up this composition in the minds of the English as a customary Use." This shows that, in the opinion of that most great and holy Pope, whatever patriarchal or primatial precedence Rome might claim over her English daughter, such primacy in no way involved uniformity of ritual or ceremonial.

### REASON III.

Because, as Mabillon, Morinus, and other Catholic ritualists, following S. Augustine, say, the Church is adorned and beautified by varieties in ritual, *e.g.*, "Morinus de Penitentiâ," p. 381: "Ecclesia rituum varietatibus velut floribus ocellata, acrius multo et splendidius micat et radiat." (*Cf.* Mabillon's "Museum Italicum," tom. ii. p. cxli; and S. Augustine's "Epistle to Casulanus," tom. ii. p. 122 in fine, Louvain Ed.)

<sup>c</sup> It is a common practice to speak as if only one Use prevailed throughout the Latin obedience, whereas the Mozarabic rite is preserved at Toledo; the Ambrosian is the common Use in the diocese of Milan; at Lyons some of the ancient ceremonial, distinct from anything Italian, is even yet preserved; while the Dominicans, Carmelites, and Carthusians, all follow the ritual and ceremonial peculiar to their respective Orders.

REASON IV.

Because it is more in accordance with Catholic principles to carry out the traditionary customs and ceremonies of a province, rather than by an eclectic process to adopt the ceremonial of another province.

REASON V.

Because of the importance of asserting the unity of the present Church of England with that of pre-Reformation times. This unity is the great foundation of the Catholicity of the Church of England. If it be granted, her Catholicity is granted. It is, therefore, most important to symbolize it as far as possible.

REASON VI.

Because independent national rites form a phalanx of separate testimonies to the unity of the faith. Unity in essentials shines out all the brighter in the absence of uniformity in non-essentials.

REASON VII.

Because a desire for the visible reunion of Christendom ought to include consideration for the Eastern Churches as well as for those of the Latin obedience; and the adoption of Roman ceremonial in England would tend to alienate<sup>d</sup> the Easterns, while it does not the least attract the Latins.

REASON VIII.

Because the tendency to uniformity now existing in the Roman Church is the result of the strenuous endeavours of the Ultramontane party to symbolize the Papal supremacy. The defenders of the canonical rights of provinces have, on the Continent, struggled valiantly against the movement for uniformity in ritual. Any adoption of Roman ceremonial in England might be supposed to symbolize adoption of the dogma of Papal supremacy, which elsewhere is symbolized by the suppression of local rites.

REASON IX.

Because any extensive adoption of Roman ceremonial would needlessly raise up great prejudice against the Catholic revival in the minds of many English Churchmen, while Roman Catholics would only despise what would be called a "base imitation" of themselves.

REASON X.

Because the Prayer-book is a translation and abridgment of the old English offices, and it seems only natural and fitting that the ceremonial setting should be drawn as far as possible from the sources which supplied the offices themselves.

<sup>d</sup> In illustration of this statement reference may be made to the description of Oriental feeling given by Mr. Riley in his book on *Athos, the Mountain of the Monks*, pp. 70, 130, &c., ed. 1887, published by Longmans and Green, London.





## Explanation of Illustrations.

Figure 1. *Blessing incense during the Introit.*

- C. Celebrant kissing the book of the Gospels.
- S. Subdeacon waiting to receive back the book of the Gospels.
- D. Deacon putting incense into the censer.
- T. Thurifer holding the censer.
- B. Boat-bearer holding the incense-boat.
- 1, 2. Candle-bearers standing below the lowest step of the Altar.
- a, a. Portable candlesticks on the lower step, set down there by candle-bearers.
- x, x. Large standard candlesticks in their ordinary place.

Figure 2. *Bringing the vessels during the Kyrie.*

- C. Celebrant facing west, saying the Commandments.
- D. Deacon facing between west and north-west.
- S. Subdeacon facing east, forming with C. and D. a segment of a circle.
- Cl. Clerk entering the Sanctuary with the vessels, the dotted lines showing his path onwards to the credence table.
- 1, 2. Candle-bearers holding their candles and halting to allow the clerk to pass between them before returning to their places.
- x, x. Large standard candlesticks.

Figure 3. *At the Gospel. (And at the Consecration.)*

- C. Celebrant facing towards the deacon.
  - D. Deacon facing north, chanting the Gospel.
  - S. Subdeacon facing south, holding the book of the Gospels.
  - Cl. Clerk behind the subdeacon facing south and holding the cross.
  - T. Thurifer behind the deacon facing north, gently swinging the censer.
  - 1. First candle-bearer holding his candle and facing east.
  - 2. Second candle-bearer holding his candle and facing west.
- The dotted lines show the path from the Sanctuary.
- z. The dots thus marked show the positions of the ministers at the Consecration, the candle-bearers being outside the Sanctuary.

Figure 4. *Blessing incense before the Gospel.*

- C. Celebrant ready to bless the incense.
- D. Deacon, having spread the corporal, putting incense into the censer.
- T. Thurifer holding censer.
- B. Boat-bearer holding boat.

- S. Subdeacon ready to follow in the Gospel procession.  
 Cl. Clerk with cross ready for the Gospel procession.  
 1, 2. Candle-bearers about to take up their candles (*a, a*) to go in the Gospel procession.

Figure 5. *The Gospel at a Missa Cantata with incense.*

- C. Celebrant facing nearly north.  
 T. Thurifer standing *in plano*, swinging the censer very slightly from side to side, facing south.  
 1, 2. Candle-bearers on either side of the thurifer holding their candles and facing south.  
 x, x. Large standard candlesticks.

Figure 6. *Mode of censing the Altar.*

For the first three swings the celebrant stands still in the centre and swings the censer up towards the cross, saying as he does so, "Let my prayer be set forth;" he then moves towards the right, censuring over the slab of the altar up towards the *rearedos*. As he moves he gives three single swings of the censer, all the while going on with the psalm. Arrived at the south corner he lowers his hand, reaching somewhat round, so as to cense the south end of the altar with two single swings (7 and 8), the lower part with one, and the upper part with the other; then moving back towards the centre, raising his hand he censes the front part of the slab with three semicircular swings (9, 10, 11), saying the appointed words. Having bowed to the cross in passing, he proceeds to cense up towards the *dossel* on the north side with three single swings (12, 13, 14) over the back part of the altar slab. Having censed the lower and upper parts of the north end (15, 16), he censes over the front of the slab as far as the middle with three semicircular swings (17, 18, 19). Then going back a little towards the north he lowers his hand again and censes all along the front of the altar (20 to 25), bowing to the cross as he passes.

Figure 7. *Mode of censing the Oblations.*

The celebrant, holding the censer with very short chain, forms over the paten and chalice three signs of the cross, saying as he does so: (1) "Let my" (2) "prayer be" (3) "set forth." He then describes three circles round the paten and chalice, the first two from right to left and the third from left to right, saying as he does so: "O Lord, in Thy sight as the incense." He concludes with one single swing over the altar-slab, from front to back, first on the right side and then on the left, or north side, of the oblations.



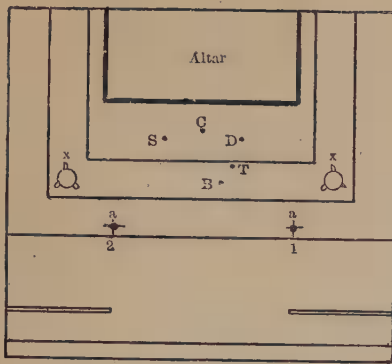


FIG. 1. Blessing incense during the Introit.

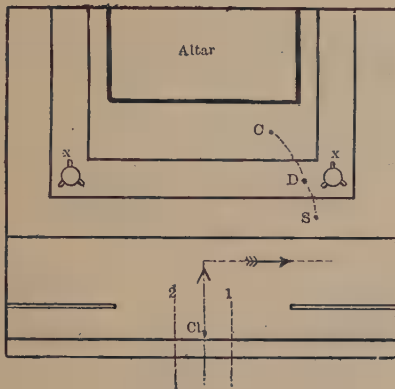


FIG. 2. Bringing the vessels during the Kyrie.

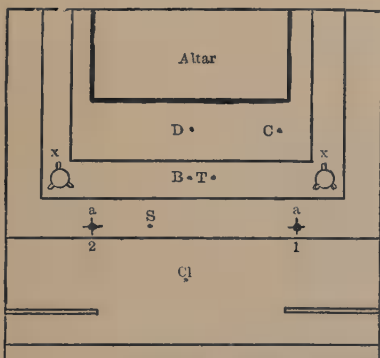


FIG. 4. Blessing incense before the Gospel.

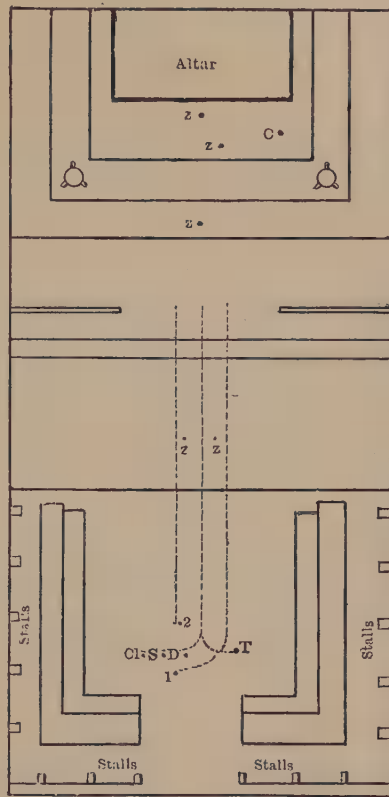


FIG. 3. At the Gospel and at the Consecration.

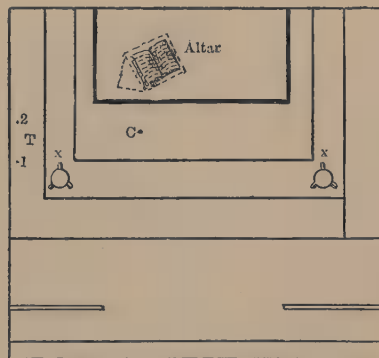


FIG. 5. During the Gospel at a Missa Cantata.



MODE OF CENSING THE ALTAR.

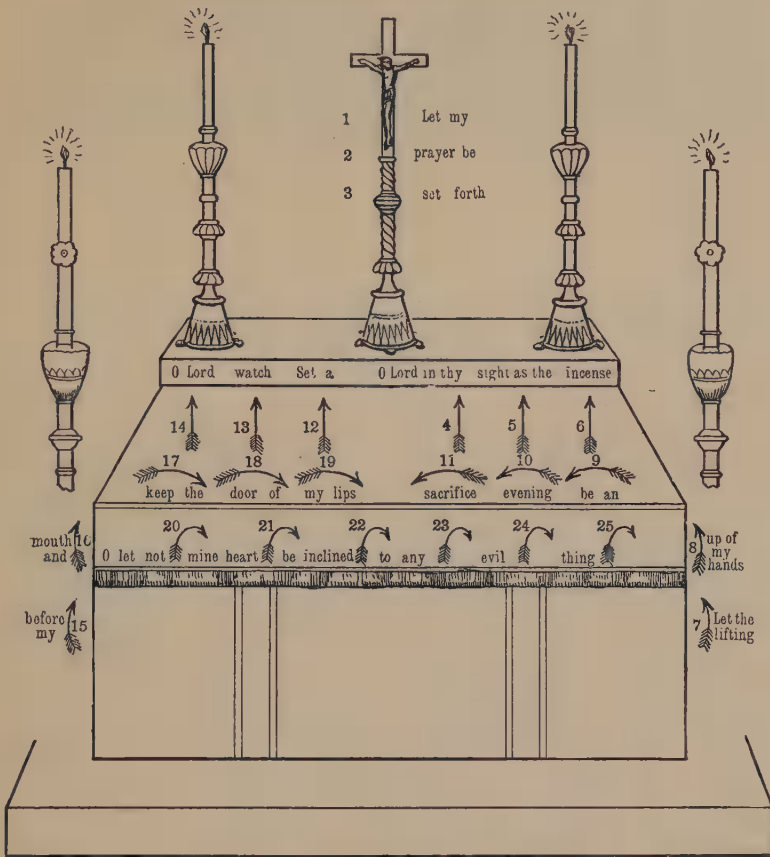
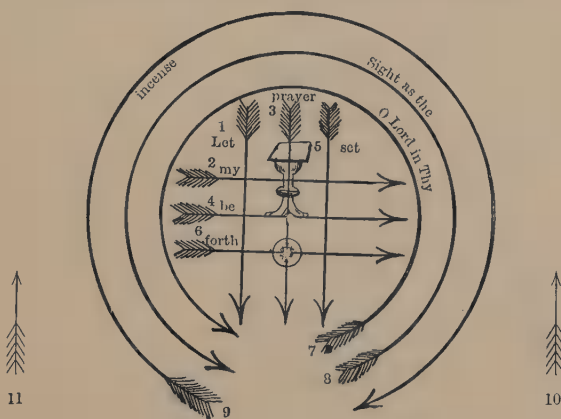


FIG. 6.

MODE OF CENSING THE OBLATIONS.





#### ERRATA.

Page 99, last line but one, *for* note r *read* note p.

Page 149, line 21, *delete* and *maniple*.

Pages 186 and 187, incorrect rank is assigned to the Octave days of  
S. Andrew and of S. Lawrence, also to the feast of S. Britius; all  
three are Simples of the 3rd class.

Page 189, line 30, *for* *lingea* *read* *lignea*.

[*Notes on Ceremonial.*]







## Prayers for the Priest before Celebrating the Holy Eucharist.

*A prayer<sup>a</sup> of preparation to be said by the Priest.*



GOD, who makest the unworthy worthy, the unclean clean, and sinners to be holy, cleanse my heart and soul from all stain of sin, that I may worthily minister at thy holy Altar; and mercifully grant that at this Altar, to which I, an unworthy sinner, draw nigh, I may present offerings acceptable to thy loving-kindness, for my sins and offences, and numberless daily transgressions; for all there present; for those who may oppose or persecute me with any manner of hatred, no less than for all who are united to me by kinship or acquaintance; and for all faithful Christians living and departed. O God the Father, may my prayer and sacrifice be acceptable, through Him who offered Himself unto Thee, a sacrifice for us, Jesus Christ thy Son our Lord, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

*Another Prayer.<sup>b</sup>*

O Lord, I am not worthy that Thou shouldest come under my roof, but, trusting in thy loving-kindness, I draw nigh unto thy Altar as a sick man to the Physician of Life. I draw nigh as one impure to the Fountain of mercy, as blind to the Light of Eternal Brightness, poor and needy to the Lord of heaven and earth, naked to the King of Glory, a sheep to the Shepherd, a creature to its Creator, desolate to a loving Comforter, imploring the abundance of thy boundless mercy to the intent Thou wouldest vouchsafe to heal my infirmities, to wash away my defilement, to

<sup>a</sup> The greater part of this prayer is in the Missal of A.D. 1515, and also of 1526; all of it is found in one or the other.

<sup>b</sup> The chief portion of a prayer in the Missal of A.D. 1526.

enlighten my blindness, to enrich my poverty, to clothe my nakedness, to lead back the wanderer, to comfort the forsaken, to reconcile the guilty, that I may receive Thee, the Bread of angels, the King of kings and Lord of lords, with such chastity of body and purity of mind, such contrition and tears, such spiritual joy and heavenly gladness, such fear and trembling, such reverence and honour, such faith and humility, such purpose and love, such devotion and thankfulness as I ought and as is meet, that it may avail for my salvation and for the remission of all my sins. Amen.

*Another Prayer.<sup>c</sup>*

O most loving Lord Jesu Christ, by the merits of the most blessed Virgin Mary thy mother, and all the saints, I entreat Thee to teach me; and permit me to approach the very marvellous Sacrament of thy Body and Blood with such a pure heart and clean mind and with such devotion and reverence as is meet, that it may benefit my soul. O most gracious Lord Jesu Christ, let my heart feel the sweetness of thy blessed Presence, cleansing me from all spiritual sloth, washing away all mine offences, shielding me from the numberless perils of this world. Let my soul now taste how sweet Thou art, O Lord, that through the sweetness of this savour all carnal pleasure may be put to flight. O Bread of delight, life-giving refreshment, O Food to be desired, O Banquet of exceeding sweetness, refreshing all things and never failing, angels and the spirits of the just feed on Thee fully, and be pleased to grant that my sinful soul may now in her pilgrimage so faithfully feed on Thee, O Lord, that from Thee receiving the Virtue of the Sacrament, she may finish her course even unto Thee, freed from the wiles of Satan. Mortify in my members and in my heart all the lusts of the flesh and hurtful emotions, that Thou, the King of virgins and Lover of chastity, mayest have a quiet abiding place in this my tabernacle. Thou knowest, O Lord, with how many and how great inquietudes my soul is vexed, but do Thou come and heal me, O Lord, who art the great Physician, to whom is committed all power and dominion for ever and for ever, world without end. Amen.

<sup>c</sup> From the Missal printed in A.D. 1513.

## The Form for the Blessing of Water.



OUR help is in the Name of the Lord.

R. Who hath made heaven and earth.

*Then let the Priest exorcise the salt.*

I exorcise thee, O creature of salt, by the Living ✠ God, the True ✠ God, the Holy ✠ God, by God who commanded thee to be cast by the Prophet Elisha into the water to heal the barrenness thereof, that thou mayest become salt exorcised for the preservation of them that believe : be thou to all them that take of thee health of soul and body, and let all vain imaginations, and craft or subtlety of the wiles of the devil, and every unclean spirit, be utterly put to flight in any place where thou shalt be sprinkled, adjured by the Name of Him who cometh to judge the quick and the dead and the world by fire. *Amen.*

Let us pray.

Almighty and eternal God, we humbly beseech Thee of thy great goodness that Thou wouldest be pleased to bless and sanctify this creature of salt which Thou hast given for the service of men ; let it be to all them that take of it health of mind and body, and grant that whatsoever is touched or sprinkled therewith may be freed from all uncleanness, and from all assaults of spiritual wickedness ; through Jesus Christ thy Son our Lord, who with Thee liveth and reigneth in the unity of the Holy Spirit, God for ever and ever. *Amen.*

*Then let the Priest exorcise the water.*

I exorcise thee, O creature of water, in the Name of God ✠ the Father almighty, in the Name of Jesus Christ ✠ his Son our Lord, and in the power of the Holy ✠ Ghost, that thou mayest become water exorcised for the putting to flight all the power of the enemy, and do thou avail to cast out, and send hence the enemy himself, with his apostate angels, by the power of the same our Lord Jesus Christ, who cometh to judge the quick and the dead and the world by fire. *Amen.*

Let us pray.

O God, who for the salvation of mankind hast ordained that water should be the matter of one of thy chiefest sacraments ; merci-

fully hear our prayers, and pour upon this water the might of thy blessing, that as it, thy creature, serves Thee in thy mysteries, it may here receive the effect of thy grace for the casting out of devils and putting sickness to flight, so that whatsoever in the houses or places of thy faithful people shall be sprinkled therewith, may be freed from all uncleanness and delivered from hurt. Let no spirit of pestilence abide there, nor the destroying blast; thence let all the wiles of the hidden enemy depart, and if there be aught that layeth snares against the safety or peace of thy people, let it fly before the sprinkling of this water; and so let the place gain health by the invocation of thy holy Name, and be defended from all assaults. Through Jesus Christ thy Son our Lord, who with Thee liveth and reigneth in the unity of the Holy Spirit, God for ever and ever. *Amen.*

*Here let the Priest cast the salt into the water in the form of a Cross, saying:*

Be this mixture of salt and water made, in the Name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost. *Amen.*

*V.* The Lord be with you.

*R.* And with thy spirit.

Let us pray.

O God, source of unconquered might, King of the empire that cannot be overthrown, ever-glorious Conqueror, who dost put down the strength of the dominion that is against Thee, who rulest the raging of the enemy, and by thy power destroyest his wicked imaginations; we humbly entreat Thee, O Lord, graciously to behold this creature of salt and water, and with the dew of thy blessing illuminate and sanctify it, that wheresoever it is sprinkled, through the invocation of thy holy Name, all haunting of the unclean spirit may be cast out, all fear of the venomous serpent be driven far away, and the Presence of the Holy Ghost vouchsafed in every place to us who ask Him of thy mercy; through Jesus Christ thy Son our Lord, who with Thee liveth, &c. *Amen.*

*Whilst the water is sprinkled, is said:*

*Ant.* Thou shalt purge me with hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow.

*Ps.* Have mercy upon me, O God, after thy great goodness.

*Ant.* Thou shalt purge me with hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow.

*V.* According to the multitude of thy mercies do away mine offences.

*Ant.* Thou shalt purge me with hyssop, and I shall be clean : Thou shalt wash me, and I shall be whiter than snow.

*V.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*R.* As it was in the beginning, is now, and ever shall be, world without end, Amen.

*Ant.* Thou shalt wash me, and I shall be whiter than snow.

*After the sprinkling of the Holy Water, let the Priest say at the step of the Quire :*

*V.* Shew us thy mercy, O Lord.

*R.* And grant us thy salvation.

Let us pray.

Graciously hear us, O Lord, Holy Father, almighty, everlasting God, and vouchsafe to send thy Holy Angel from heaven to keep, cherish, protect, visit, and defend all who dwell in this place. Through Jesus Christ, thy Son, our Lord, who with Thee liveth, &c. *Amen.*

*On Easter Day and all Sundays till the Feast of Trinity, instead of the Antiphon and Psalm given above, let the following be sung :*

*Ant.* I saw waters issuing out of the temple on the right hand. Alleluia. And all those unto whom that water cometh shall live. And they shall say, Alleluia. Alleluia.

*Ps.* O give thanks unto the Lord for He is gracious : and his mercy endureth for ever.

I saw waters. Glory. As it was. And all those.—*V. R., and Collect, as usual.*



## The Office for the Celebration of the Holy Eucharist.

Presbyter, in Christi mensa quid agis, bene pensa.  
Aut tibi vita datur,  
Aut mors æterna paratur.  
Dum candela luit se destruit officiando ;  
Presbyter ita ruit, si sit reus, celebrando.  
Mors tua, mors Christi,  
Fraus mundi, gloria cœli, et dolor inferni,  
Sunt memoranda tibi.

*Missale ad usum Sarum, A.D. 1526.*

*Whilst the Priest is putting on the sacred Vestments let him say  
the Hymn,*



COME, Holy Ghost, our souls inspire,  
And lighten with celestial fire ;  
Thou the anointing Spirit art,  
Who dost thy sevenfold gifts impart :  
Thy blessed unction from above  
Is comfort, life, and fire of love ;  
Enable with perpetual light  
The dulness of our blinded sight ;  
Anoint and cheer our soiled face  
With the abundance of thy grace :  
Keep far our foes, give peace at home ;  
Where Thou art guide no ill can come.  
Teach us to know the Father, Son,  
And Thee, of Both, to be but One ;  
That through the ages all along  
This may be our endless song,  
Praise to thy eternal merit,  
Father, Son, and Holy Spirit.

*Then let him say,*

I will go unto the Altar of God.

*Psalm xliii.*

Give sentence with me, O God, and defend my cause against the  
ungodly people : O deliver me from the deceitful and wicked man.



For Thou art the God of my strength, why hast Thou put me from Thee : and why go I so heavily, while the enemy oppresseth me ?

O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

And that I may go unto the Altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto Thee, O God, my God.

Why art thou so heavy, O my soul : and why art thou so disquieted within me ?

O put thy trust in God : for I will yet give Him thanks, which is the help of my countenance, and my God.

Glory be, &c. As it was, &c.

*Antiphon.* I will go unto the Altar of God, even unto the God of my joy and gladness.

Kyrie eleison. Christe eleison. Kyrie eleison.

Our Father . . . . . deliver us from evil.

Hail Mary.

*Then standing at the step of the Altar, at a High Mass the Deacon assisting him on the right and the Subdeacon on the left, the Priest shall say,*

*V.* Lead us not into temptation ;

*R.* But deliver us from evil.

*V.* Confess unto the Lord for He is gracious ;

*R.* And his mercy endureth for ever.

### *The Confession.*

I confess before God, Blessed Mary, all the Saints, and you ; that I have sinned exceedingly in thought, word, and deed, by my fault : I beg that Holy Mary, all the Saints of God, and you, may pray for me.

*The Ministers respond,* Almighty God have mercy upon you ; forgive you all your sins ; deliver you from every evil ; confirm and strengthen you in goodness ; and bring you to everlasting life.

*Priest. Amen. After this the Ministers say, I confess : and the Priest, Almighty God : as above.*

*Then let the Priest add,*

The almighty and merciful Lord grant you absolution ☩ and

remission of all your sins, time for true repentance, amendment of life, and the grace and comfort of the Holy Ghost. R. Amen.

V. Our help standeth in the Name of the Lord :

R. Who hath made heaven and earth.

V. Blessed be the Name of the Lord :

R. From this time forth for evermore.

Let us pray.

*At a High Mass, here let the Priest kiss the Deacon and afterwards the Subdeacon, saying,*

Receive the kiss of peace and love that ye may be fit to perform divine offices at the most holy Altar.

*Then let the Priest go up to the Altar and, standing in the midst, say silently with joined hands, and body bending forward,*

Let us pray.

Take away from us, we beseech Thee O Lord, all our iniquities, that we may be worthy to enter into the Holy of Holies with pure minds, through Christ our Lord, (*he kisses the Altar and crosses himself, saying :*) ☩ in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

*At a High Mass the Priest will here receive the book of the Gospels from the Subdeacon on his left, will open it, kiss it, and return it to the Subdeacon.*

*Which done he will turn to the right to bless the incense, the Deacon saying,*

Bid a blessing.

V. The Lord be with you. R. And with thy spirit.

By Him be this incense blessed in whose honour it is burnt, ☩ in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

*Then let the Priest cense the Altar. After which the Priest standing on the Epistle side is censed by the Deacon.*

*Then, when the Choir have finished the Introit, the Priest shall distinctly and audibly say the Lord's Prayer with the Collect following, the people kneeling but the choir standing.*

*The Priest alone says,*



OUR Father which art in heaven,  
Hallowed be thy Name. Thy  
kingdom come. Thy will be  
done in earth, as it is in heaven.  
Give us this day our daily bread. And forgive  
us our trespasses, as we forgive them that  
trespass against us. And lead us not into  
temptation ; But deliver us from evil. Amen.

*The Collect.*

ALMIGHTY God, unto whom all hearts  
be open, all desires known, and from  
whom no secrets are hid ; Cleanse the  
thoughts of our hearts by the inspiration of  
thy Holy Spirit, that we may perfectly love  
Thee, and worthily magnify thy holy Name ;  
through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the People  
[with joined hands], rehearse distinctly all  
the Ten Commandments.*

*Minister.*

GOD spake these words, and said ; I am  
the Lord thy God : Thou shalt have  
none other gods but Me.

*People.* Lord, have mercy upon us, and  
incline our hearts to keep this law.

*Minister.* Thou shalt not make to thyself  
any graven image, nor the likeness of any  
thing that is in heaven above, or in the earth

beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and shew mercy unto thousands in them that love Me, and keep my commandments.

*People.* Lord, have mercy, &c.

*Minister.* Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

*People.* Lord, have mercy, &c.

*Minister.* Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

*People.* Lord, have mercy, &c.

*Minister.* Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

*People.* Lord, have mercy, &c.

*Minister.* Thou shalt do no murder.

*People.* Lord, have mercy, &c.

*Minister.* Thou shalt not commit adultery.

*People.* Lord, have mercy, &c.

*Minister.* Thou shalt not steal.

*People.* Lord, have mercy, &c.

*Minister.* Thou shalt not bear false witness against thy neighbour.

*People.* Lord, have mercy, &c.

*Minister.* Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

*People.* Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

[*Before turning back to the Altar he  
may say,*

*V.* The Lord be with you.

*R.* And with thy spirit.]

¶ *Then shall follow one of these two Collects for the Queen, the Priest standing as before, and [with hands extended] saying,*

Let us pray.

**A**LMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the

heart of thy chosen Servant *Victoria*, our Queen and Governor, that she (knowing whose minister she is) may above all things seek thy honour and glory: and that we, and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in Thee, and for Thee, according to thy blessed Word and ordinance; (*he joins his hands:*) through Jesus Christ our Lord, who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

*Or,*

**A**Lmighty and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *Victoria* thy Servant, our Queen and Governor, that, in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful Father, (*he joins his hands:*) for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall be said* [Let us pray, and] *the Collect for the day. And immediately after the Collect, the Priest* [still facing east] *shall read the Epistle, saying: The Epistle (or The portion of Scripture*

appointed for the Epistle) is written in the ——— Chapter of ——— beginning at the ——— verse. *And the Epistle ended, he shall say: Here endeth the Epistle. Then shall he [go to the Gospel side and, facing somewhat towards the north, shall] read the Gospel.*

*But at a High Mass, immediately after the Collect, let the Priest go with the Deacon by the short way to the Sedilia, and sit there during the Epistle, Gradual, Alleluia or Tract, and Sequence.*

*After the Epistle let the Subdeacon present the water to be blessed, saying:*

Bid a blessing.

*Let the Priest remain seated and say:*

V. The Lord be with you. R. And with thy spirit.

By Him be it blessed from whose Side came forth Blood and Water, ✠ in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

*Let the Priest go up to the Altar when the Deacon has spread the Corporal, and standing on the Epistle side, the Deacon being in the centre, let him bless the incense in the same form as at the Introit.*

*When the Deacon has censed the Altar let him say, holding the Gospel book:*

Sir, bid a blessing.

*The Priest, still facing north, answers,*

The Lord be in thy heart and in thy mouth, that thou mayest proclaim the Holy Gospel of God, ✠ in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

*If it is not High Mass the Priest says the same, beginning with Lord bless, and altering thy into my heart and mouth.*

*Then let him that readeth say,*

V. The Lord be with you. R. And with thy spirit.

*Making the sign of the Cross on the book and afterwards on his forehead and breast:*

✠ The Holy Gospel is written in the ——— Chapter of the Gospel ✠ according to ——— beginning at the ——— verse.

R. Glory be to Thee, O Lord.

*And when he has read the Gospel let him kiss the book.*



*The Gospel ended, let the Priest, standing in the midst of the Altar, immediately begin the Creed; after the commencement of which, if it be High Mass, the Deacon will come to the right hand of the Priest, and will give him the book of the Gospels to kiss.*



BELIEVE in one God:

The Father Almighty, Maker of heaven and earth, And of all things visible and invisible.

And in one Lord (*All bow :*) JESUS Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father; By whom all things were made: Who for us men, and for our salvation came down from heaven, (*All bow :*) AND WAS INCARNATE by the Holy Ghost of the Virgin Mary, (*All bow :*) AND WAS MADE MAN, (*All bow :*) AND WAS CRUCIFIED ALSO FOR US under Pontius Pilate. He suffered and was buried, And the third day He rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, (*All bow :*)  
 AND THE LIFE OF THE WORLD TO COME. ✠  
 Amen.

¶ *Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read.*

¶ *Then shall follow the Sermon.*

¶ *When the Minister giveth warning for the celebration of the holy Communion (which he shall always do upon the Sunday, or some Holy-day, immediately preceding), after the Sermon or Homily ended, he shall read this Exhortation following.*

DEARLY beloved, on ——— day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and

heartly thanks to almighty God our heavenly Father, for that He hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy Mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's word, and open his grief; that by the ministry of God's holy word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

DEARLY beloved brethren, on ——— I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his Soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as He himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly Food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *Then shall the Priest re-turn to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

**L**ET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Lay not up for yourselves treasure upon the earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?

If we have sown unto you spiritual things,

is it a great matter if we shall reap your worldly things?

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the Altar are partakers with the Altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver.

Let him that is taught in the word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap.

While we have time, let us do good unto all men; and specially unto them that are of the household of faith.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry anything out.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.



God is not unrighteous, that He will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity.

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble.

¶ *Whilst these sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose shall receive the alms for the poor, and other*



*devotions of the people, in a decent basin, to be provided by the Parish for that purpose, and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

*After the Priest has said one or more of the Offertory sentences, let him receive the Bread and Wine, placing the Paten with the Bread on the top of the Chalice (and uncovering the Ciborium). Having bowed towards the Cross, let him with both hands slightly raise the Chalice, with the Paten and Bread on the top, saying,*

Receive, O Holy Trinity, this oblation which I offer Thee in memory of the passion of our Lord Jesus Christ, and grant that being acceptable in thy sight, it may ascend to Thee and avail for the eternal salvation of me, and of all the faithful, through Christ our Lord.

*Having said this let him replace the Chalice, making the sign of the Cross with it; let him remove the Paten, setting it in front of the Chalice, and cover the Chalice with the Pall. (He covers the Ciborium with its lid, and puts it behind the Chalice.)*

*This done let him bless the incense as before, and cense the Sacrifice, saying,*

Let my Prayer be Set forth, O Lord in thy Sight as the Incense.

*Then let the Priest himself be censed.  
Then let him go to the Epistle side of the  
Altar and wash his fingers, saying,*

Cleanse me O Lord from all defilement of mind and body, that so I may perform the holy work of the Lord.

*Then let the Priest return, and bowing down  
before the midst of the Altar, with hands  
joined, say,*

In the spirit of humility and with contrite heart may we be accepted of Thee, O Lord; and may our Sacrifice be so offered in thy sight as to be accepted of Thee this day, and be well pleasing to Thee, O Lord God, (*Here let him kiss the Altar on the right of the Sacrifice, and give the benediction over the Sacrifice, and sign himself, saying:)* ☩ in the Name of the Father, and of the Son, and of the Holy ☩ Ghost. Amen.

*Then let the Priest turn towards the people  
and say in a low voice,*

Brethren and sisters, pray for me that this our common Sacrifice may be accepted by the Lord our God.

*The Clerks answer privately,*  
The Grace of the Holy Ghost enlighten

thy heart and thy lips, and the Lord graciously accept this Sacrifice of praise at thy hands for our sins and offences.

*After which done, let the Priest, with hands extended, say,*

Let us pray for the whole state of Christ's Church, militant here in earth.

ALMIGHTY and everliving God; who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech Thee most mercifully to accept our [alms and] oblations, and to receive these our prayers, which we offer unto thy divine Majesty; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governours; and specially thy Servant *Victoria* our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and

virtue. Give grace, O heavenly Father, to all Bishops and Curates [. . . .], that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace [. . . .]; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity [. . . .]. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear [. . . .]; beseeching thee to give us grace so to follow their good examples, that, with them, we may be partakers of thy heavenly kingdom: Grant this, O Father, (*he joins his hands* :) for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

*At the time of the celebration of the Communion the Priest may say  
this Exhortation.*

**D**EARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how S. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament;

(for then we spiritually eat the Flesh of Christ, and drink his Blood ; then we dwell in Christ, and Christ in us ; we are one with Christ, and Christ with us ;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour ; we eat and drink our own damnation, not considering the Lord's Body ; we kindle God's wrath against us ; we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord ; repent you truly for your sins past ; have a lively and stedfast faith in Christ our Saviour ; amend your lives, and be in perfect charity with all men ; so shall ye be meet partakers of those holy Mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man ; who did humble Himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death ; that He might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us ; He hath instituted and ordained holy Mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To Him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks ; submitting ourselves wholly to his holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the holy Communion,*

**Y**E that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways ; Draw near with faith, and take this holy Sacrament to your comfort ; and

make your humble confession to almighty God, meekly kneeling upon your knees.

*Then shall this general Confession be made,  
the Priest and all the people kneeling.*

**A**LMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men ; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings ; The remembrance of them is grievous unto us ; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father ; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past ; And grant that we may ever hereafter Serve and please Thee In newness of life, To the honour and glory of thy Name ; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.*

**A**LMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with



heartly repentance and true faith turn unto Him ; Have mercy upon you ; pardon ✠ and deliver you from all your sins ; confirm and strengthen you in all goodness ; and bring you to everlasting life ; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

**H**EAR what comfortable words our Saviour Christ saith unto all that truly turn to Him.

Come unto Me all that travail and are heavy laden, and I will refresh you.

So God loved the world, that He gave his only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting life.

Hear also what S. Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

Hear also what S. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous ; and He is the propitiation for our sins.

¶ *After which the Priest shall proceed,  
saying,*

[*V.* The Lord be with you.

*R.* And with thy spirit.]

*Priest.* Lift up your hearts.

*Answer.* We lift them up unto the Lord.

*Priest.* Let us give thanks unto our Lord God.

*Answer.* It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord,  
\* These words [holy Father] must be omitted on Trinity Sunday. \*holy Father, almighty, everlasting God.

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising Thee, and saying,

HOLY, Holy, Holy, &c.

## PROPER PREFACES.

*Upon Christmas Day, and seven days after.*

BECAUSE Thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy



Ghost, was made very Man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

*Upon Easter Day, and seven days after.*

**B**UT chiefly are we bound to praise Thee for the glorious resurrection of thy Son Jesus Christ our Lord: for He is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

*Upon Ascension Day, and seven days after.*

**T**HROUGH thy most dearly beloved Son, Jesus Christ our Lord; who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory. Therefore with Angels, &c.

*Upon Whitsun Day, and six days after.*

**T**HROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from

heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

*Upon the feast of Trinity only.*

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ *After each of which Prefaces shall immediately be sung or said,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising Thee, and saying,

*Here let the Priest join his hands and raise them a little, while saying,*

*Sanctus.*

**H**OLY, holy, holy, Lord God of hosts,  
heaven and earth are full of thy Glory :  
Glory be to Thee, O Lord most High.  
Amen.

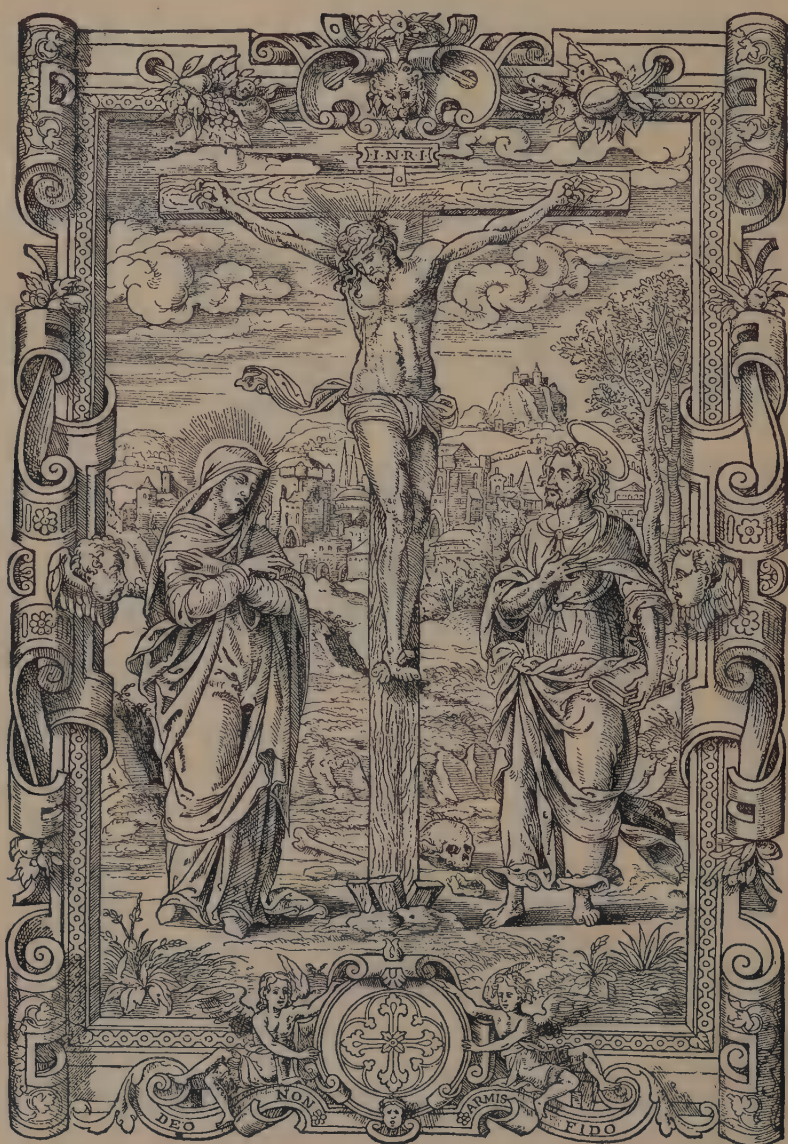
*Let him continue in a low voice, saying,*

*Benedictus.*

Blessed is He that cometh ✠ in the Name of  
the Lord. Hosanna in the Highest.

*Then immediately, having glanced up towards  
heaven, with joined hands resting on the  
edge of the Altar, inclining his body, let  
him say, Thee therefore, &c.*





ANGELORUM ESCA MISERERE NOBIS.

The Canon of the Mass.

*Te igitur.*



THEE therefore, O most merciful Father, through Jesus Christ, thy Son our Lord, we humbly pray and entreat **Let him kiss the Altar**: that Thou wouldest accept and bless these **✠** Gifts, these **✠** Offerings, this **✠** holy and unspotted Sacrifice, **Let him raise his hands saying**: which we offer unto Thee in the first place for thy Holy Catholic Church that Thou wouldest be pleased to keep it in peace, to preserve, unite, and govern it throughout the world; and also for thy servant our Primate **N.** our Bishop **N.** our Queen **N.** all the orthodox, and those worshipping in the Catholic and Apostolic faith.

*Memento Domine.*

Commemoration  
of the Living

REMEMBER O Lord thy servants **N.** and **N.** and all here present, whose faith is approved, and whose devotion is known unto Thee; for whom we offer unto Thee, or who themselves offer unto Thee, this Sacrifice of praise for themselves and all pertaining to them, for the redemption of their souls, for the hope of their safety and salvation; and who pay their vows to Thee the eternal, living, and true God.



*Communicantes.*

**J**OINING in communion with, and reverently commemorating, first the glorious and ever Virgin *Inclining a little*: Mary mother of our God and Lord Jesus Christ; as also thy blessed Apostles and Martyrs [Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian;] and all thy Saints; by whose merits and prayers do Thou grant that in all things we may be defended by the help of thy protection, *He joins his hands*: through the same Christ our Lord. Amen.

*Here let the Priest lay his hands on the Altar, one on either side of the Corporal, and regard the Oblation with reverence, saying,*

*Hanc igitur oblationem.*

**T**HIS oblation therefore of the service of us and of thy whole family, *He raises his hands*: we beseech Thee O Lord graciously to accept; and do Thou order our days in thy peace, and bid us to be delivered from eternal damnation, and to be numbered in the flock of thine elect, *He joins his hands*: through Christ our Lord. Amen.

*[Quam oblationem.*

Which oblation do Thou, almighty God, we beseech Thee, vouchsafe in all respects to make blessed, approved, ratified,

reasonable, and acceptable, that it may become unto us the Body and Blood of thy most dearly beloved Son, Jesus Christ our Lord.]

¶ Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But Thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and that we may evermore dwell in Him, and He in us.  
*Amen.*

Let him stand up immediately, and without any pause say, with hands extended,

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the



whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech Thee;

Here let him again regard the Oblation, and lay his hands on the Altar, saying,

AND grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: (Here let him bring forward the Ciborium and uncover it:)

*Qui pridie.*


WHO in the same night that He was betrayed, Here the Priest is to take the Paten into his hands: took bread; Here to take the Host: and, when He had given thanks, He brake it, And here to break the Bread: and gave it to his disciples, saying, Take, eat; And here to lay his hand upon all the Bread. Then holding the Host with the thumb and forefinger of both hands, with his elbows resting on the edge of the Altar he shall say,

THIS IS MY BODY WHICH IS GIVEN FOR YOU: These words ought to be said in one and the

same breath, without pause. After these words let the Priest incline towards the Host and with bowed head adore; afterwards let him elevate It while saying,

Do this in remembrance of Me.

Then let him reverently replace the Host on the Paten and incline. Let him (cover the Ciborium and) uncover the Chalice, not disjoining the thumb and forefinger of either hand.

Likewise after supper Here he is to take the Cup into his hand: He took the Cup; and when He had given  thanks, He gave it to them, saying, Drink ye all of this; for And here to lay his hand upon every vessel in which there is any wine to be consecrated. Then, holding the Chalice slightly raised and resting his elbows on the edge of the Altar, he shall say,

**THIS IS MY BLOOD OF THE NEW TESTAMENT WHICH IS SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS:**

Here let him incline, and then elevate the Chalice while saying,

Do this, as oft as ye shall drink It, in remembrance of Me. *Amen.*

Let him incline towards the Chalice as he replaces it. Having replaced the Chalice and covered it with the Pall, let him raise his

arms in the form of a Cross, with fingers joined, saying,

*Unde et memores.*

WHEREFORE, O Lord, we thy servants and holy people, mindful of the blessed passion of the same thy Son our Lord Jesus Christ, his resurrection from the dead, and his glorious ascension into heaven, offer unto thy most excellent Majesty of thine own gifts Let him make the sign of the Cross three times over the Host and Chalice together: a Pure Offering, a Holy Offering, a Spotless Offering, Over the Host: the Holy Bread of eternal life, Over the Chalice: and the Cup of everlasting salvation. [Upon which vouchsafe to look with favourable and gracious countenance, and to accept them even as Thou wast pleased to accept the gifts of thy righteous servant Abel, and the sacrifice of our patriarch Abraham, and the holy sacrifice, the spotless offering which thy High Priest Melchizedek offered to Thee.]

Here let the Priest cross his arms upon his breast, and bend forward, saying,

*Supplices Te rogamus.*

WE humbly beseech Thee almighty God [command these gifts to be borne by the hands of thy holy Angel to thine Altar on high in the sight of thy divine Majesty,] that so many as are partakers at the Altar Let him kiss the Altar on the right of the Sacrifice and then make the sign over the Host: of the precious Body And over the Chalice: and Blood of thy Son may be

filled with all heavenly Here let him sign himself: bene✠diction and grace, He joins his hands: through the same Christ our Lord. Amen.

Here let him extend, and then slowly join his hands, saying,

*Memento etiam Domine.*

Commemoration  
of the Departed.

REMEMBER also, O Lord, the souls of thy servants *N.* and *N.* who are gone before us with the sign of faith, and rest in the sleep of peace . . . . ; He again extends his hands: to them, O Lord, and to all that rest in Christ, grant, we pray Thee, a place of refreshment, light, and peace, He joins his hands: through the same Christ our Lord. Amen.

Here let him strike his breast once, saying,

*Nobis quoque peccatoribus.*

TO us also thy sinful servants, trusting in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs, [with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia,] and with all thy saints, into whose company we beseech Thee to admit us, not weighing our merits but pardoning our offences; through Christ our Lord. [by whom, O Lord, Thou dost ever create, hal✠low, quick✠en, ble✠ss, and bestow upon us all these good things.] Here let the Priest uncover the Chalice

and make the sign of the Cross with the Host, saying : By ☩ Him, and with ☩ Him, and in ☩ Him, be unto Thee O God the Father Al☩mighty, in the Unity of the Holy ☩ Ghost, Here let him elevate Chalice and Host together, saying : all honour and glory, And replacing them, say aloud : World without end. *R. Amen.*

*Let him cover the Chalice, and incline.*

Let us pray.

Admonished by saving precepts, and following divine instruction, we are bold to say, *He raises his hands*

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ;

*R. But deliver us from evil.*

*The Priest answers privately,  
Amen.*

*With hands extended he says,*




*Libera nos, quæsumus.*

**D**ELIVER us, O Lord, we beseech Thee, from all evils past, present, and to come ; and at the intercession of the blessed and glorious Mary ever-virgin, Mother of God, and of thy blessed Apostles Peter and Paul and Andrew, with all Saints, graciously give peace in our time, that aided by the help of thy lovingkindness, *Let him uncover the Chalice, incline, and take up the Host, saying :* we may be ever set free from sin



and secure from all disquietude; **Let him break the Host over the Chalice:** through the same thy Son Jesus Christ our Lord, **Let him break one Part again:** who liveth and reigneth with Thee in the Unity of the Holy Ghost, God, **Let him say aloud, holding two Parts in his left hand, the third in his right:** World without end. *R.* Amen.

**Let him make three crosses over the Chalice with the Particle in his right hand, saying,**


The peace of the Lord  be al way with  you. *R.* And with thy spirit.

**Holding the three particles over the Chalice,**  
let him say,

\* O Lamb of God, that takest away the sins of the world, Have mercy upon us. *twice.*

O Lamb of God, that takest away the sins of the world, Grant us thy peace.

**Making the sign of the Cross, let him place the small Particle which he holds in his right hand into the Chalice, saying:**

**M**AY this most holy  union of the Body and Blood of our Lord Jesus Christ be to me, and all who receive It, health of mind and body, and a saving preparation for worthily attaining unto eternal life; through the same Christ our Lord. Amen.

\* In Masses for the Dead, the Agnus is thus said: O Lamb of God, that takest away the sins of the world, Grant them rest. Adding in the third petition: eternal.

Let him say the following prayers privately, before communicating, holding the two remaining Portions of the Host with both hands :


O GOD the Father, Fount and Source of all goodness, who moved by thy loving-kindness didst will thine Only Begotten to descend for us into this lower world and to take Flesh, which I unworthy here hold in my hands, **Let him incline towards the Host:** I worship Thee, I glorify Thee, I praise Thee with the whole purpose of my mind and heart, and beseech Thee not to forsake us thy servants ; but forgive us our sins, that so we may be enabled to serve Thee, the only living and true God, with pure heart and chaste body ; through the same Christ our Lord. Amen.

O LORD Jesu Christ, Son of the living God, who by the will of the Father and the co-operation of the Holy Ghost hast by thy death given life to the world ; deliver me, I beseech Thee, by this thy most holy Body and Blood, from all my iniquities and from every evil ; make me ever obedient to thy commandments, and suffer me not to be for ever separated from Thee, O Saviour of the world : who with God the Father and the same Holy Ghost livest and reignest God, world without end. Amen.




LET not the Sacrament of thy Body and Blood, O Lord Jesu Christ, which I, albeit unworthy, receive, be to me for judgment and condemnation; but of thy goodness may It avail for the salvation of my body and soul. Amen.

Let him again incline towards the Host, saying :

HAIL evermore most holy Flesh of Christ, to me above all things the sum of delight. May the Body of our Lord Jesus Christ be for me a sinner the Way and the Life. In the Name  of the Father and of the Son and of the Holy Ghost. Amen.

Holding both parts of the Host in his right hand, to make the sign of the Cross before his mouth, let him receive the Body, reverently consuming both Particles.

Then let him say with great devotion,

HAIL evermore Heavenly Drink, to me above all things the sum of delight. May the Body and Blood of our Lord Jesus Christ avail to me a sinner as an eternal healing unto the life everlasting. Amen. In the Name  of the Father and of the Son and of the Holy Ghost. Amen.

When the Priest has communicated himself and cleansed the lip of the Chalice, let

him cover it again with the Pall, incline,  
and say devoutly,

**I** GIVE thanks unto Thee, O Lord, holy Father, almighty, everlasting God, who hast renewed me with the most sacred Body and Blood of thy Son our Lord Jesus Christ; and I beseech Thee that this Sacrament of our salvation, which I, an unworthy sinner, have received, may not be, according to my deserts, for my judgment or condemnation, but for the preservation of my body and soul unto everlasting life. Amen.

¶ Then shall the Minister proceed to deliver the Communion in both kinds, to the Bishops, Priests, and Deacons, (if any be present), and after that to the people also in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,

**T**HE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat This in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.

¶ And the Minister that delivereth the Cup to any one shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink This in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed ; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread ; and at [Likewise after Supper, &c.] for the blessing of the Cup.

¶ When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

¶ Then shall the Priest [having inclined lowly and reverently, in the midst of the Altar, extend his hands and] say the Lord's Prayer, the people repeating after him every Petition.

OUR Father, which art in heaven, Hallowed be thy Name ; Thy kingdom come ; Thy will be done in earth, As it is in heaven ; Give us this day our daily bread ; And forgive us our trespasses, As we forgive them that trespass against us. And lead us

not into temptation; But deliver us from evil. For thine is the kingdom, The power and the glory, For ever and ever. Amen.

Then shall be said with hands extended :

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his Blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept This our bounden duty and service; not weighing our merits, but pardoning our offences, *He joins his hands :* through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

Or this.


ALMIGHTY and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; **He joins his hands:** through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ Then shall be said or sung [the Priest extending and then joining his hands, and slightly bowing his head],


GLORY be to God on high: and in earth peace, goodwill towards men, **All bow:** We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to

Thee for thy great glory, O Lord God, heavenly King, God the Father almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, **All bow**: receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory **All bow and cross themselves**: of God the Father.  Amen.

**Then let the Priest say,**

**T**HE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father,  the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

**Then let the Priest incline lowly and reverently towards the Blessed Sacrament. After which, let him reverently consume what remains of the Sacrament, carefully**



wiping the Paten over the Chalice with the forefinger of the right hand, and afterwards draining the Chalice to the last drop.

Which done, let the Priest go to the Epistle side of the Altar carrying the Chalice and Paten between his hands, his fingers joined as before, and let the Subdeacon (at a Low Mass, the Server) approach and pour wine into the Chalice, which the Priest shall drink, and say,

**G**RANT, O Lord, that what we have received with our mouth we may retain with a pure mind, and that from the temporal Gift may be an eternal healing.

Then let the Priest wash his fingers and also the Paten (and Ciborium) over the Chalice with water ministered by the Subdeacon (or Server) ; and, having drunk this second ablution, let him wipe the Paten, (Ciborium,) and Chalice, saying,

**M**AY this Communion, O Lord, cleanse us from sin, and make us partakers of the heavenly healing.

Then let him stretch the purificator across the lips of the Chalice, and, placing the Paten on the top, deliver them to the Deacon, who is in the midst of the Altar



folding up the Corporals. When the Vessels have been removed, and the Deacon descends from the footpace, let the Priest return to the centre, bow, and, in memory of the passion of the Lord, say,

**L**ET us venerate the sign of the Cross whereby we have received the Sacrament of Salvation.

But if the Priest be celebrating without Deacon and Subdeacon, let him, when he has completed the ablutions, leave the Chalice, with purificator and Paten on it, somewhat toward the Epistle side, and go at once to the centre, where he bows and says: Let us venerate the sign, &c. Then let him fold up the Corporal and fair linen Cloth, placing them in the burse, move the Vessels to the centre, and veil them in the accustomed manner.

After this let the Priest say secretly, with joined hands, and body bending forward,

**O** MOST Holy Trinity, grant that this my bounden duty and service may be pleasing unto Thee, and that this Sacrifice, which I unworthy have offered in the sight of thy Majesty, may be accepted by Thee, and through thy mercy may be a propitia-

tion for me and all for whom I have offered It. Who livest and reignest God, world without end. Amen.

Then let him sign himself, saying,

✠ In the Name of the Father and of the Son and of the Holy Ghost. Amen.

And so, having made an inclination, let them depart with the Taper-bearers and other Ministers in the order in which they came in; and in returning let the Priest say the first fourteen verses of the Gospel according to S. John: In the beginning was the Word, &c.

COLLECTS TO BE SAID, AS OCCASION SHALL SERVE, AT THE DISCRETION OF THE PRIEST.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. Amen.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and

in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

**G**RANT, we beseech Thee, almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. Amen.

**P**REVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

**A**LMIGHTY God, the Fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech Thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. Amen.

**A**LMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech Thee mercifully to incline thine ears to us that have made now our prayers and supplications unto Thee; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. Amen.



## After the Celebration.

*As the Priest is returning from the Altar let him say the Gospel from S. John, and let him finish it in the sacristy if need be :*

*S. John i. 1-14.*



IN the beginning was the Word, and the Word was with God, and the Word was God. The Same was in the beginning with God. All things were made by Him ; and without Him was not any thing made that was made. In Him was life ; and the Life was the light of men. And the Light shineth in darkness ; and the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto his own, and his own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on his Name : which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made Flesh, and dwelt among us, (and we beheld his glory, the glory as of the Only-begotten of the Father,) full of grace and truth.

*But when the Priest has taken off his Chasuble and the rest of his sacerdotal Vestments let him say the following Psalms, (under one Gloria,) with the Antiphon.*

## THANKSGIVING TO BE SAID BY THE CELEBRANT.

*Ant.* Let us sing the song of the three children.

O ye priests of the Lord, bless ye the Lord : praise Him, and magnify Him for ever.

O ye servants of the Lord, bless ye the Lord : praise Him, and magnify Him for ever.

O ye spirits and souls of the righteous, bless ye the Lord : praise Him, and magnify Him for ever.

O ye holy and humble men of heart, bless ye the Lord : praise Him, and magnify Him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord : praise Him, and magnify Him for ever.

*Psalm cl.*

O praise God in his holiness : praise Him in the firmament of his power.

Praise Him in his noble acts : praise Him according to his excellent greatness.

Praise Him in the sound of the trumpet : praise Him upon the lute and harp.

Praise Him in the cymbals and dances : praise Him upon the strings and pipe.

Praise Him upon the well-tuned cymbals : praise Him upon the loud cymbals.

Let every thing that hath breath : praise the Lord.

*Nunc dimittis.*

Lord, now lettest Thou thy servant depart in peace : according to thy Word.

For mine eyes have seen : thy salvation,

Which Thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost ; As it was in the beginning, is now, and ever shall be : world without end. Amen.

*Ant.* Let us sing the song of the three children : like as they sang in the furnace of fire, giving thanks unto the Lord.

Kyrie eleison. Christe eleison. Kyrie eleison.

Our Father, . . . . . But deliver us from evil.

Let us bless the Father, the Son, and the Holy Ghost.

Let us praise Him and highly exalt Him for ever.

Blessed art Thou, O Lord, in the firmament of heaven ; and to be praised and glorified for ever.

May the almighty and most merciful Lord bless us and keep us. Amen.

Enter not into judgment with thy servant, O Lord ; for in thy sight shall no man living be justified.

Turn us again, O Lord God of hosts.

Shew the light of thy countenance and we shall be whole.  
 Hear my prayer, O Lord.  
 And let my crying come unto Thee.  
 The Lord be with you. And with thy spirit.

Let us pray.

O God, who for the three children didst assuage the flames of fire, mercifully grant that we thy servants may not be consumed by the flames of sin, through Christ our Lord. Amen.

Inflame our reins and heart, O Lord, with the fire of the Holy Ghost, that we may serve Thee with chaste body and please Thee with a pure heart, through Christ our Lord. Amen.

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

#### ADDITIONAL PRAYERS.

*A Prayer<sup>a</sup> to be said by the Priest after Mass.*

I render thanks to Thee, O Lord Jesu Christ, who didst call me unclean and an unworthy sinner to the dignity of the Priesthood, and this day, not for any merits of mine but of thy great mercy alone, hast vouchsafed me grace to consecrate and receive thy most holy Body and Blood; I beseech Thee by thy gracious pity and unspeakable love, by thy Cross and most holy Passion, grant that this ineffable Sacrament which I an unworthy sinner have received may be no source of guilt but a saving intercession for my pardon; and I implore thy holy compassion mercifully to forgive whatever has been amiss in me this day at thy holy Altar through wrong or evil thoughts, through want of reverence in act or gesture, through any negligence, vain repetition of words, distraction of mind, or in any other way whatsoever. From these and all my sins do Thou vouchsafe to grant me thy full pardon, who with the Father and the Holy Ghost livest and reignest God, world without end. Amen.

*Another Prayer.<sup>b</sup>*

Almighty and everlasting God, the Preserver of souls and Redeemer of the world, graciously look upon me thy servant prostrate before thy Majesty, and favourably with mercy accept this Sacrifice

<sup>a</sup> From the Sarum Missal, printed in A.D. 1520.

<sup>b</sup> Ibid. 1526.



which in honour of thy Name I have offered for the saving health of the faithful, living and departed, as also for all our sins and offences. Take away thine anger from me, grant me thy favour and pity; open unto me the gates of paradise; deliver me in thy might from all evils; and whatever guilt I have in mine own person incurred, do Thou forgive; and make me so to persevere in thy precepts in this world that I may be rendered worthy to be joined to the company of thine elect, of thine only gift, O my God, whose blessed Name, Honour, and Dominion endureth for ever and ever. Amen.

*Another Prayer.<sup>c</sup>*

I render thanks to Thee, O Lord God, almighty Father, who hast vouchsafed to feed me with the Body and Blood of thy-dear Son our Lord Jesus Christ. I entreat thy boundless clemency, O almighty and merciful Lord, that this holy Communion may not be for my judgment or condemnation, but an armour of faith and a shield of good intentions, casting out of my mind the snares of the enemy, rooting out the plague of pride, the lust of appetite, and the wantonness of tongue, that I may enter in unto that Banquet where the True Light is, and the everlasting bliss of the just. I pray also, O Lord, that this holy Communion may be my guide and viaticum to the haven of eternal salvation. May it be unto me consolation when troubled in mind, most sweet delight in every good purpose, patience in tribulation and difficulty, healing in infirmity. By these most holy Mysteries which I have received, grant me a right faith, a firm hope, perfect charity, detachment from the world, purification of desire, happiness of mind, and an ardent love towards Thee through my inward union with thy well-beloved Son in This the memorial of his Passion. Grant that to thy praise I may live a life of true faith and virtue, and that in the hour of my departure I may receive the grace of this so great Mystery with such true faith, certain hope, and sincere love, that I may see Thee for ever. Amen.

<sup>c</sup> From the Sarum Missal, printed in A.D. 1526.

## At Funerals, and on All Souls Day.

THE EPISTLE. I Thess. iv. 13.

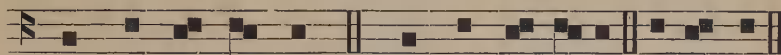
**I** WOULD not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.

THE GOSPEL. S. John xi. 21.

**T**HEN said Martha unto Jesus: Lord, if Thou hadst been here my brother had not died. But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith unto her: Thy brother shall rise again. Martha saith unto Him: I know that he shall rise again in the resurrection at the last day. Jesus said unto her: I am the resurrection, and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die. Believest thou this? She saith unto Him: Yea Lord; I believe that Thou art the Christ, the Son of God, Which should come into the world.

# RITUAL MUSIC ACCORDING TO THE USE OF SARUM.

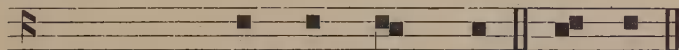
## *At the Collects.*



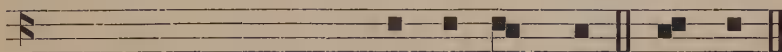
Ÿ. The Lord be with you. R̃. And with thy spirit. Let us pray.

Before the second Collect, "Let us pray" is repeated as above.

The Collects appear to have been sung in monotone (*recto tono*), both at Mass and also at Lauds and Vespers, ending as follows :—



(*Ordinarily.*) world with-out end. A - men.



(*Collect for Advent Sunday.*) now and ev - er. A - men.



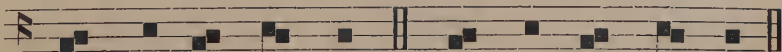
(*Feast of S. Thomas.*) now and for ev - er - more. A - men.

## *Credo in unum Deum.*



I be - lieve in one God.

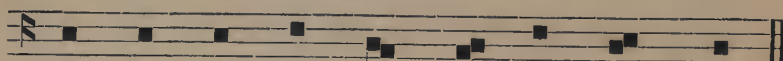
## *At the Preface, whether festal or ferial.*



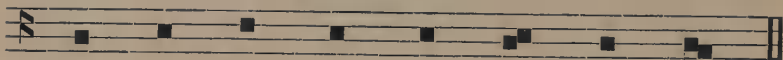
Ÿ. The Lord be with you. R̃. And with thy spi - rit.



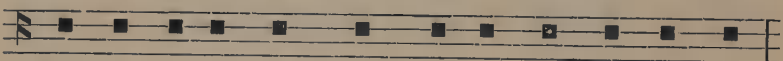
Ÿ. Lift up your hearts. R̃. We lift them up un-to the Lord.



Ÿ. Let us give thanks un - to our Lord God.



R. It is meet and right so to do.



**IT** is ve-ry meet, right, and our bounden du - ty,



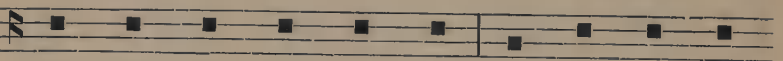
that we should at all times, and in all pla - ces,



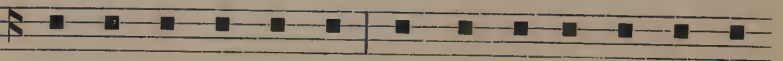
give thanks un - to Thee, O Lord, ho - ly Fa - ther,



al-migh - ty, ev - er - last - ing God. There - fore with



An - gels and Arch - an - gels, and with all the



com - pa - ny of hea - ven, we laud and mag - ni - fy thy

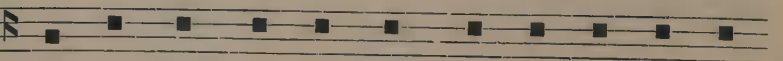


glo - ri - ous Name ; ev - er - more prais - ing Thee, and say - ing.

*Upon Christmas Day, and seven days after.*



**IT** is ve-ry meet, right, and our bounden du - ty,



that we should at all times, and in all pla - ces,



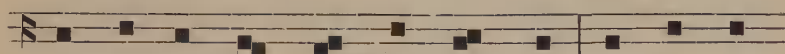
give thanks un-to Thee, O Lord, ho-ly Fa-ther,



al-migh-ty, ev-er-last-ing God. Be-cause Thou



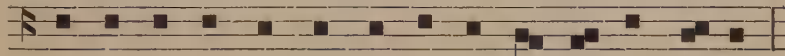
didst give Je-sus Christ, thine on-ly Son, to



be born as at this time for us; who, by the



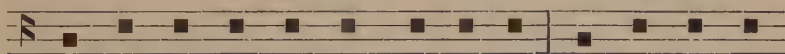
o-pe-ra-tion of the Ho-ly Ghost, was made ve-ry



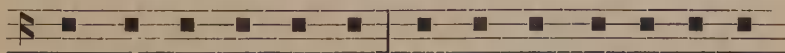
Man of the substance of the Vir-gin Ma-ry his mo-ther;



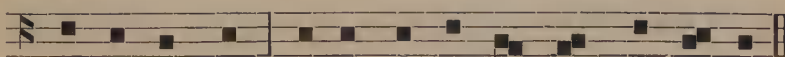
and that without spot of sin, to make us clean from all sin.



Therefore with Angels and Archan-gels, and with all the

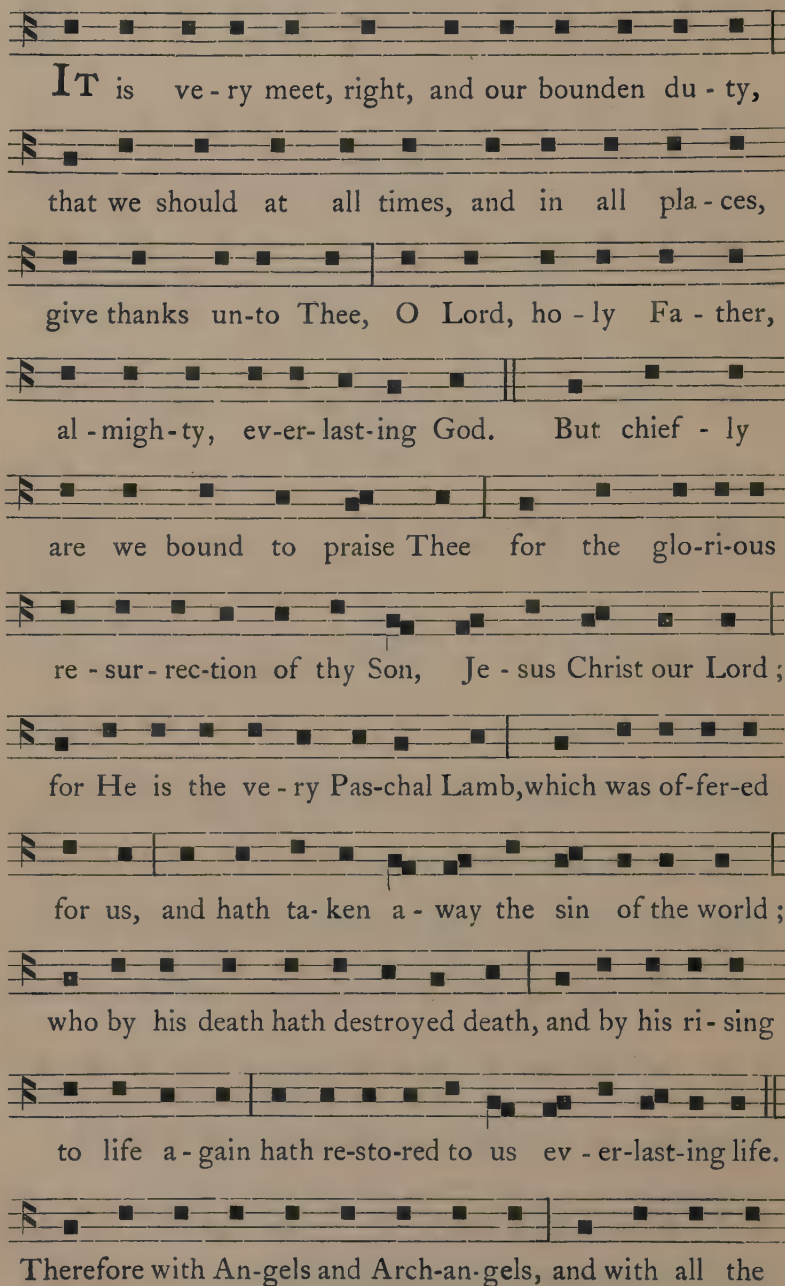


com-pa-ny of hea-ven, we laud and mag-ni-fy thy

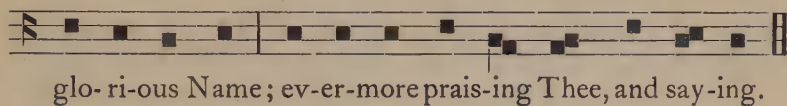
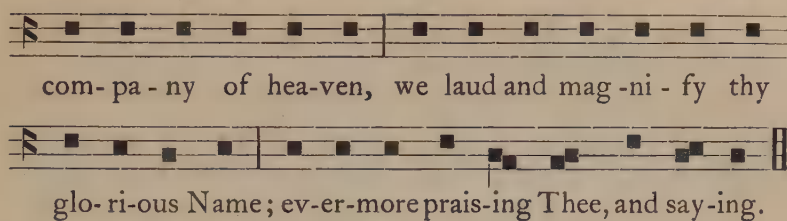


glo-ri-ous Name; ev-er-more praising Thee, and say-ing.

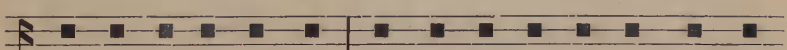
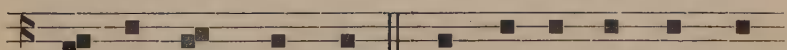
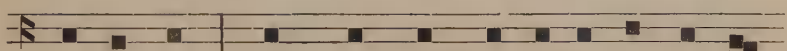
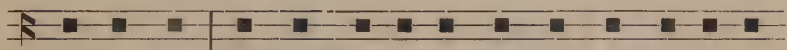
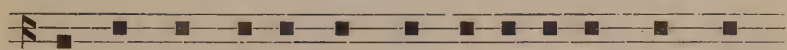
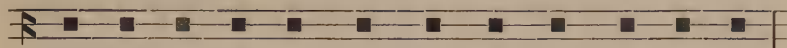
*Upon Easter Day, and seven days after.*



IT is ve-ry meet, right, and our bounden du-ty,  
 that we should at all times, and in all pla-ces,  
 give thanks un-to Thee, O Lord, ho-ly Fa-ther,  
 al-migh-ty, ev-er-last-ing God. But chief-ly  
 are we bound to praise Thee for the glo-ri-ous  
 re-sur-rec-tion of thy Son, Je-sus Christ our Lord;  
 for He is the ve-ry Pas-chal Lamb, which was of-fer-ed  
 for us, and hath ta-ken a-way the sin of the world;  
 who by his death hath destroyed death, and by his ri-sing  
 to life a-gain hath re-sto-red to us ev-er-last-ing life.  
 Therefore with An-gels and Arch-an-gels, and with all the



*Upon Ascension Day, and seven days after.*



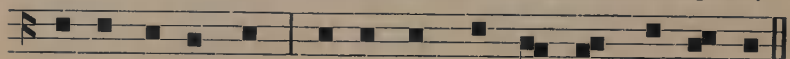




Him in glo-ry. Therefore with Angels and Arch-an-gels,

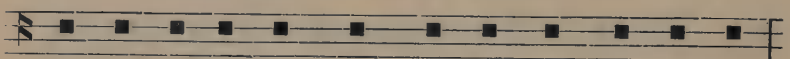


and with all the company of heaven, we laud and magni-fy



thy glo-ri-ous Name; ev-er-more praising Thee, and saying.

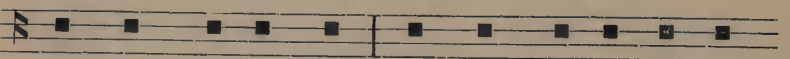
*Upon Whitsun Day, and six days after.*



**IT** is ve-ry meet, right, and our bound-en du - ty,



that we should at all times, and in all pla - ces,



give thanks un- to Thee, O Lord, ho - ly Fa - ther,



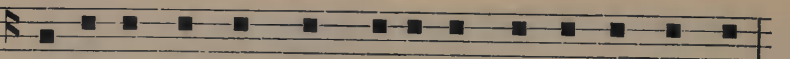
al-migh - ty, ev - er - last - ing God, through Je - sus



Christ our Lord : ac-cording to whose most true pro-mise,



the Ho-ly Ghost came down as at this time from hea-ven



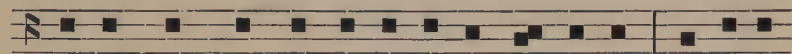
with a sud-den great sound, as it had been a migh-ty wind,



in the like-ness of fi-er - y tongues, light-ing up-on the



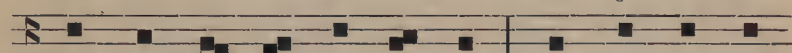
A-pos-tles, to teach them, and to lead them to all truth ;



giv-ing them both the gift of di-vers lan-guages, and al-so



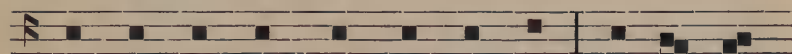
bold-ness with fer-vent zeal con-stant-ly to preach the



Gos - pel un - to all na - tions ; where - by we have



been brought out of dark-ness and er - ror in - to the



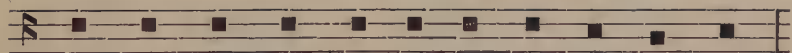
clear light and true know-ledge of Thee, and of thy



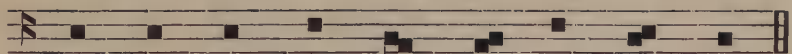
Son Je - sus Christ. There-fore with An-gels and



Arch - an-gels, and with all the com - pa - ny of hea - ven,



we laud and mag - ni - fy thy glo - ri - ous Name ;



ev - er - more prais - ing Thee, and say - ing.



*Upon the Feast of Trinity only.*

**IT** is ve-ry meet, right, and our bound en du - ty,



that we should at all times, and in all pla-ces, give thanks



un-to Thee, O Lord al-migh-ty, ev - er-last-ing God,



who art one God, one Lord; not one on - ly Per - son,



but three Per-sons in one sub-stance. For that which



we be-lieve of the glo - ry of the Fa - ther,



the same we believe of the Son, and of the Ho-ly Ghost,



with-out a - ny dif-fer-ence or in - e - qua - li - ty.



There-fore with An-gels and Arch-an - gels, and with all



the com-pa-ny of hea-ven, we laud and mag-ni - fy

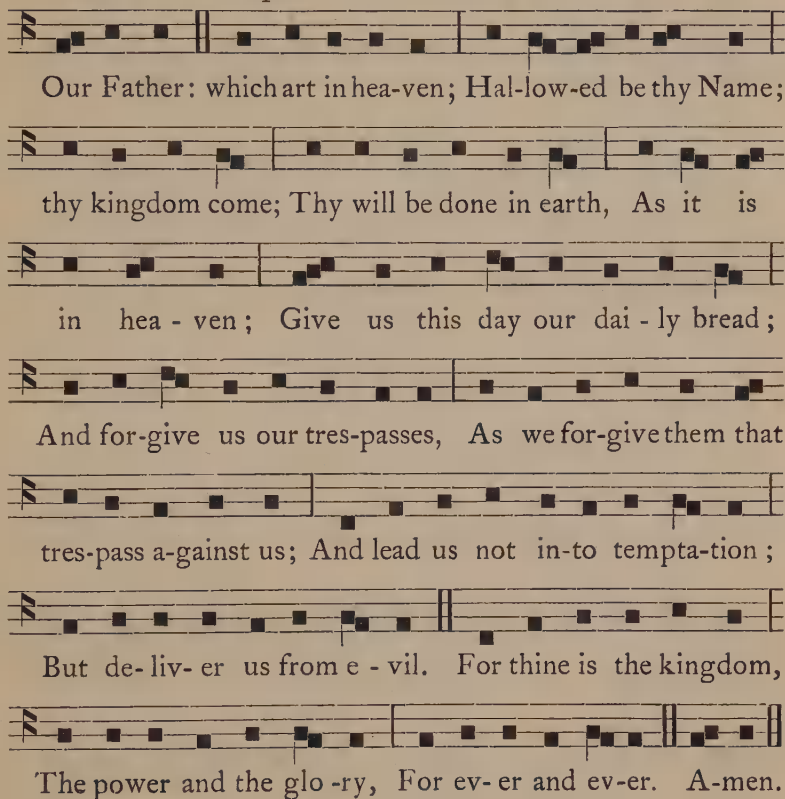


thy glo-ri-ous Name; ev-er-more prais-ing Thee, and saying.

PATER NOSTER.

*Priest.*

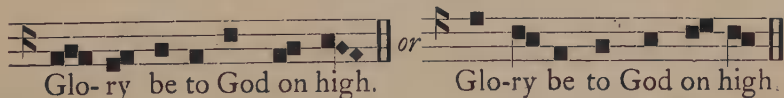
*People.*



Our Father: which art in hea-ven; Hal-low-ed be thy Name;  
thy kingdom come; Thy will be done in earth, As it is  
in hea - ven; Give us this day our dai - ly bread;  
And for-give us our tres-passes, As we for-give them that  
tres-pass a-against us; And lead us not in-to tempta-tion;  
But de-liv-er us from e - vil. For thine is the kingdom,  
The power and the glo-ry, For ev-er and ev-er. A-men.

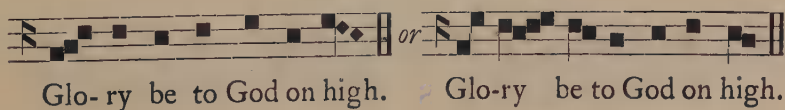
GLORIA IN EXCELSIS DEO.

*On Sundays.*



Glo-ry be to God on high. or Glo-ry be to God on high.

*On Festivals.*



Glo-ry be to God on high. or Glo-ry be to God on high.

## THE EPISTLE TONE.

This consists of three members, the *Metrum*, the *Punctum*, and the *Conclusio*.

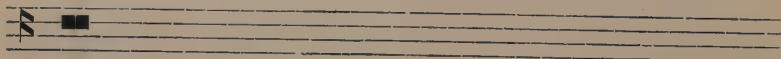
The *Metrum* is used before the principal division in a sentence, whether expressed by a colon, semi-colon, or a comma (See Ex. 1, 2).

The *Punctum* is used before a full stop, or a quotation (Ex. 3). The slur *do re* should always, if practicable, occur on an accented syllable. If this should happen to be the ante-penultimate syllable, the note *si* which ordinarily follows, is omitted (Ex. 4).

The *Conclusio*, which is almost identical with the *Metrum*, is chanted to the final clause (Ex. 6).

Interrogations are chanted to the cadence *si do* (Ex. 5).

## EXAMPLES.

(1) *Advent Sunday.*

The Epistle is written in the thirteenth Chapter of the Epistle

(*Metrum*).

(*Punctum*).



of S. Paul to the Romans, be-gin-ning at the eighth verse.

(*Metrum*).



Owe no man anything but to love one a - no - ther,

(*Punctum*).



for he that loveth another hath ful - fil - led the law. &c.

(2) *Other examples of the Metrum in the Title.*

.... of S. Paul to the Thes - sa - lo - ni - ans.



.... Epistle ge-ne-ral of S. Pe-ter. .... Revelation of



S. John the Di-vine. .... book of the Prophet I - sai-ah.  
Jo - el.

(3) *Other examples of the Punctum.*



.... A-bra-ham for righteousness, .... than when we believed.



.... concern mine in-fir-mi-ties. ... pro - fi-teth me no-thing.

(before a quotation).



.... of-fer-ing in righteousness. .... say-ing one to a - no-ther :

(4) *Abbreviated form of the Punctum.*

(before a quotation).



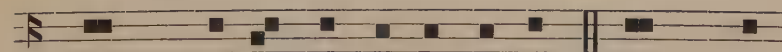
.... at the se - cond verse. ....which al - so said :  
.... hid with Christ in God.

(5) *Examples of interrogations.*



How was it then reckoned ? What then ? Art thou Eli-as ?

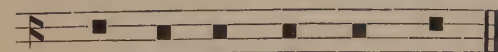
(6) *Examples of the Conclusio.*



.... and fear not Me, saith the Lord of Hosts. ....for ever and



e - ver, A-men. .... That he who lov - eth God,



love his bro - ther al - so.

## THE GOSPEL TONE.

This, like the Tone of the Epistle, consists of the three inflections, *Metrum*, *Punctum*, and *Conclusio*. The first and third of these are precisely the same, and regulated on the same principles as those in the Epistle.

The second, viz.: the *Punctum*, has two forms (a) and (b); the former being employed on Double Feasts, the latter on all other occasions.

Interrogations are chanted as in the Epistle.

## EXAMPLES.



Ÿ. The Lord be with you. R̃. And with thy spi - rit.

*Tute.*

(*Metrum*).



The Holy Gospel .... ac-cord-ing to Saint Mat-thew,  
Mark.

(*Punctum a*).



beginning at ..... verse. R̃. Glory be to Thee, O Lord.

(*Punctum b*).



beginning at the .... verse. R̃. Glory be to Thee, O Lord.

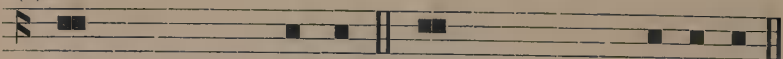
*Other examples of the Punctum.*

(a)



....between the temple and the al-tar. ....left unto you desolate.

(b)



... and more than a prophet. ....have sought Thee sorrowing.





## Notes on Ceremonial.



# Notes on Ceremonial.

## CHAPTER I.

### CHORAL CELEBRATIONS OF THE HOLY EUCHARIST.

#### ARTICLE I.

##### PREPARATIONS IN THE VESTRY AND AT THE ALTAR.

###### I.



**IN THE VESTRY.**—The vestments for the priest will be laid out in the centre of the table; first the chasuble with the front part downwards, and over it the cope. On these the maniple, stole, girdle, alb, amice.

Right and left of these, on the same table, will be arranged the vestments for deacon and sub-deacon.

2. On a shelf, or other convenient place, will stand the chalice, with purificator, paten, veils, and burse; also the cruets for <sup>a</sup> wine and water, the box of breads,<sup>b</sup> and a small napkin for use when the

<sup>a</sup> It is important to use sound and genuine wine. Claret, or wine of a similar character, is preferable to any thick syrupy wines; and preparations of unfermented grape-juice, even if genuine, are not *wine*. The natural juice freshly pressed from the grape may be used in cases of necessity; “*si necesse fuerit botrus in calice exprimatur . . . et sane mustum jam habet speciem vini ut ait S. Thomas Aquinas.*”—*Theologia moralis*, by Scavini, vol. iii. p. 95. But, to quote the Margaret Street Conference A.D. 1880-81, “A distinction must be drawn between the natural juice freshly pressed from the grape, and the compounds now sold as ‘non-alcoholic’ or ‘unfermented’ wines. The reason why the former may be allowed, is because it is potentially wine, and, so to speak, a child-wine, and would become true wine if given time. But the principle of wine has been killed in the latter cases, so that the artificial fluids in question not only are not wine, but never can become wine, and are therefore invalid matter. The statement that the Jews employ unfermented wine at the Passover is contrary to fact. They could not have employed it in our Lord’s time, because the process of arresting fermentation during so long an interval as that between the vintage and the Passover was unknown until very lately; and the Passover cup is now of naturally fermented grape wine, carefully watched from the grape to the bottle to provide against accidental admixture from without.”—*Ritual Conformity*, p. 49, 2nd ed. Parker, London.

<sup>b</sup> Wafers of pure unleavened bread may be obtained, plain or stamped, from the sisters of S. Margaret of East Grinstead, from their branch house in London, at 32, Queen Square, Bloomsbury, W.C.

Unleavened bread is thus made: To 1 lb. of flour add 10 drops of sweet salad

priest washes his fingers. At a Missa Cantata the cruets, breads, and napkin would be on the credence table.

3. Other things to be in readiness are, a processional cross, two candlesticks with candles for the candle-bearers, a censer, incense boat, and heated charcoal.

4. *On the altar* will be placed the book-desk, with the Missal open at the commencement of the Communion Service.<sup>c</sup> The book-desk will be parallel with the edge of the altar, and will stand between the centre and the south<sup>d</sup> end of the altar.

5. *On the credence table* will be the book of the Epistles,<sup>e</sup> the ciborium if it be needed, a small dish or plate of metal or glass for use when the priest washes his fingers. The hand-bell will be placed near the credence table when preparing for a High Mass. (See No. 102.)

N.B.—The credence table for use during service should always be on the south side of the sanctuary, and if possible east of the sedilia. It may have on it a linen cloth.

## ARTICLE II.

### DIRECTIONS CONCERNING THE PROCESSION.

#### 6.

**I**N *processions* every one should be careful to preserve the same space between himself and the person in front of him. This space should not be less than three feet.<sup>f</sup> It is most desirable to take very short steps, and so to avoid rolling from side to side. Care should also be taken not to swing the arms; if not carrying a book, the hands should be joined or folded in front.

7. At any time when two clerks have occasion to turn round together, they will turn inwards, facing one another as they turn. For instance, when a pair of men or boys, entering the quire from the side, have bowed to the altar and turn round to walk away from

oil and 7 oz. (i.e. 14 table-spoons full) of cold water; mix into a paste in a basin; then knead heavily on a wooden trencher for half-an-hour till the dough, when cut, is smooth and free from holes; bake in an oven of moderate heat for about three-quarters of an hour; when it feels solid and small cracks appear at the bottom it is done. If the bread has holes in it, it was not sufficiently kneaded. The very best white flour, such as is used by confectioners, should always be obtained, either that known as "Spanish whites," or else "Hungarian flour."

<sup>a</sup> Le Vavas seur, *Cérémonial*, A.D. 1871, vol. i. p. 391.

<sup>d</sup> See No. 443.

<sup>e</sup> Le Vavas seur, vol. i. p. 391.

<sup>f</sup> Le Vavas seur, vol. i. p. 628. "Trois ou quatre pas," and short steps are necessary.

it, he on the south side will turn by his left, he on the north will turn by his right.

8. The procession before the principal Celebration on all Sundays and Doubles throughout the year<sup>g</sup> starts from the quire (see No. 442), goes down the south aisle, up the centre, and back into the quire. If there be an aisle round the chancel at the back of the stalls and behind the high altar, the procession goes out of the north entrance of the quire, turns to the right, passes behind the altar, and so comes down the south aisle,<sup>h</sup> always turning towards the right, following the course of the sun. Penitential processions, on the contrary, turn to the left, "*contra solis cursum et morem ecclesiasticum.*" (Annal. Eccl. Winton, quoted by Dr. Rock.) Where the church has no side aisle, arrangement can generally be made for the procession to pass round an imaginary point at the west end and return up the centre again.

9. The order of procession<sup>i</sup> at High Mass is: (1) Vergers or churchwardens with rods, (2) boy in surplice carrying holy water, (3) cross-bearer, (4) two candle-bearers abreast, (5) thurifer and boat-bearer, (6) subdeacon, (7) deacon, (8) celebrant, (9) choirboys, (10) choirmen, (11) deacons and priests intending to sit in quire in surplices and hoods, if they have birettas they will carry them in their hands, (12) the bishop wearing his mitre<sup>j</sup> and with his pastoral staff<sup>j</sup> in his hand, not carried before him.

10. The Roman rule about birettas, as given by Le Vavas seur, is that "whenever a procession is made inside the church the clergy remain uncovered, with the exception of the celebrant and his ministers who wear vestments (*qui sont revêtus d'ornements*). These last are covered, unless it is a procession of the Blessed Sacrament or of a relic of the True Cross. When the procession goes outside the church, all cover themselves as they go out." (Vol. i. pp. 348 and 629, ed A.D. 1871.)

11. All those who sit in the quire should walk, not in <sup>k</sup>pairs shoulder to shoulder, but wide apart, so as to form two lines with an open space between.

<sup>g</sup> See No. 432; also *Sarum Missal in English*, published by the Church Press Company; also Dr. Rock's *Church of our Fathers*, vol. iv. p. 180.

<sup>h</sup> Dr. Rock, vol. iv. p. 182.

<sup>i</sup> *Sarum Processional*; and *Sarum Missal*, "*Benedictio salis et aquæ*," and in the rubric for Holy Saturday. Also see No. 432.

<sup>j</sup> *MS. Missal* in the possession of the Editor.

<sup>k</sup> "*Non bini et bini.*" See No. 435.

ARTICLE III.

DIRECTIONS FOR THE CHOIR.

12.

ON entering the chancel from the west after the procession, each pair of boys and men bow slightly and reverently to the altar, and go to their proper seat, where they remain standing facing north and south. (See Nos. 387, and 394.)

13. When all are in their appointed stalls, they at once begin the *Officium*, i.e., Introit. If for any reason there is a slight pause here, the organ should continue playing, and no one in the quire should kneel down or sit, but should remain standing. During the singing of the Introit the celebrant and the rest of the altar ministers go up to the altar, passing through the chancel from the west. (See Nos. 189, and 322.)

14. When the celebrant, standing at the altar, is about to commence the "Our Father," and the congregation kneel down, the choir face east, but remain standing, and continue in that position till after the Collect.<sup>1</sup>

15. At the Epistle all sit, and remain sitting<sup>m</sup> during any Gradual, Alleluia, Tract, or Sequence sung by cantors standing in the midst of the quire, except that on Festivals ranking as Doubles,<sup>n</sup> and Sundays within the octave of a Double, all stand up facing north and south for the Alleluia. Also, whenever the choir in the stalls have to commence singing with the cantors in the midst, they will stand to sing.

16. The choir stand and face east at the "Glory" before the Gospel and then turn towards the place where the Gospel is chanted.<sup>o</sup>

17. At the Creed<sup>p</sup> all face east,<sup>q</sup> and bow at the name "Jesus"

<sup>1</sup> "Et notandum est quod omnes clerici conversi ad Altare stare tenenter . . . usque ad Epistolam."—"Missale ad usum insignis et præclaræ Ecclesiæ Sarum." Burntisland reprint, A.D. 1861, p. 586.

<sup>m</sup> *Missal in English*, general rubrics, p. xxxix. Also *Missale Sarum*, p. 586.

<sup>n</sup> See No. 451.

<sup>o</sup> *Missal*. Also in *Sarum Gradual*, "Chorus ad ipsum lectorem conversus continue dum Evangelium legitur."

<sup>p</sup> Le Brun, in his *Explication de la Messe*, A.D. 1726, vol. i. p. 248, mentions that the Council of Cambrai, A.D. 1565, ordered that the Creed should not be sung to music unless it were "simple without repetition, and such that it does not make it difficult to understand the words." Le Brun also mentions several other directions of similar import issued by Provincial Councils, and Chapters General of religious Orders.

<sup>q</sup> *Missal*, rubric after Creed. Also *Missale Sarum*, p. 587, where however the

and at the words "was incarnate," "was made man," "was crucified," and "world to come, Amen."

18. At the Offertory the choir stand facing north and south.<sup>r</sup> When incense is used, each row of men and each row of boys will bow before and after they are censed, in return to the thurifer when he bows to their row.

19. At the prayer for the "Church militant here in earth" the choir stand<sup>r</sup> eastward.

During the Confession and Absolution they kneel.

At the Comfortable Words and *Sursum Corda* they<sup>s</sup> stand eastward.

At the *Sanctus* and *Benedictus* they stand<sup>s</sup> eastward (except on ordinary week days and at funerals, when the whole choir kneel immediately after the *Sanctus*, and remain kneeling till they rise to sing the *Agnus*<sup>t</sup> after the Consecration).

During the Prayer of Humble Access they kneel, rising at the end with the celebrant.

20. During the Consecration Prayer the choir stand facing the altar.<sup>u</sup>

At the consecration of the Host all will bow<sup>w</sup> profoundly, bending down from the hips and remaining bowed till after the Elevation. The same at the consecration of the Chalice. While standing thus with the body bowed down (*corpore inclinato*), it will be desirable to cross<sup>x</sup> the hands on the breast, as is directed for the celebrant at the *Supplices Te rogamus* in the Canon.

rubric is such that it may be construed to mean that the choir turned towards the altar only when they bowed. On this point Mr. J. D. Chambers says, "At the beginning of the Nicene Creed and during the course of it each should turn and continue turned towards the altar."—*Divine Worship*, ed. 1877, p. 92. At the same time it is certain that some of the later editions of the Gradual, following the practice apparently sanctioned in the *Registrum Osmundi*, distinctly order the choir to face east at the first clause, and again during the three clauses "was incarnate . . . for us," and again at the last clause, thus implying that they need not face eastward during the remainder.

<sup>r</sup> *Missal*, rubric after the Creed.

<sup>s</sup> *Missal*, rubric after the Creed. Also *Missale Sarum*, p. 587.

<sup>t</sup> *Missale Sarum*, p. 631.

<sup>u</sup> "Omnes clerici post offertorium stant conversi ad Altare quousque completur totum Officium Missæ."—"Missels d'Angleterre et d'Ecosse," quoted by De Moleon in the *Voyages Liturgiques*, p. 289, ed. 1718. Also nearly the same words in the *Consuetudinarium* of Salisbury known as the *Registrum Osmundi*, § xvii, preserved at Sarum and reprinted by Dr. Rock at the end of his work entitled *Church of our Fathers*. Also in *Missale Sarum*, p. 631. "Preces in prostratione," to be said on certain serial days when, *contrary to usual custom*, "fiat prostratio a toto choro statim post Sanctus."

<sup>w</sup> See No. 444.

<sup>x</sup> "Corpore inclinato et cancellatis manibus."—*Missale Sarum*, p. 618.

After the Consecration, during both the communion of the people and the remainder of the office, all stand eastward till the Blessing.

In the *Gloria in excelsis*, all bow at the words "Glory be to God on high," "we praise Thee," "receive our prayer," and "Thou only, O Christ," to the end.<sup>y</sup>

21. At the Blessing all kneel, rising again with the altar ministers and facing east.

22. In going out, the choir follow the celebrant in the same order as they came in,<sup>z</sup> the boys first, next behind the altar ministers. Each pair of boys and men will bow together, to the altar, as they turn to leave.

23. During the service the choir sign themselves with the sign of the cross at the giving out of the Gospel; at the beginning and end of both Creed and *Gloria in excelsis*; <sup>a</sup> at the Invocation before or after the sermon; in the Absolution at the words "pardon and deliver you;" and at the Blessing.

At the Gospel a small cross should be traced first on the forehead, then on the breast.<sup>b</sup> At other times the sign is not made twice, but from forehead to breast, and then across.

## CHAPTER II.

### CELEBRATION OF THE HOLY EUCHARIST WITH DEACON AND SUBDEACON, COMMONLY CALLED HIGH MASS.

#### ARTICLE I.

#### THE OFFICE OF CANDLE-BEARER AT HIGH MASS.

##### § 1. *General Directions.*

24.



HE two candle-bearers should be as nearly as possible of equal height. They must walk slowly and quietly. When carrying their candles, they must endeavour to hold them upright and at equal heights. The first candle-bearer, who is to be on the right-hand side, in carrying his candlestick holds the centre knob with his right hand and with his left the foot; the second candle-bearer, who is on

<sup>y</sup> *Missale Sarum*, p. 586.

<sup>z</sup> *Missal in English*, p. 321; also Dr. Rock, vol. iv. p. 196.

<sup>a</sup> Rubrics in Missal.

<sup>b</sup> In accordance with the direction for the deacon in the rubric, see No. 158.



the left side, holds the knob of his candlestick with his left hand and with his right the foot.

25. They should be careful to keep step in walking. In kneeling, rising, bowing, putting down or taking up their candles, and all such actions, they should be careful to see that they move together, "keeping time" with one another and with any other of the altar ministers with whom they may at the moment be acting.

26. The candle-bearers should be at church at least a quarter of an hour before the time for the commencement of the service, and having said a short prayer they will vest in cassock, amice, alb, and girdle. They are never to wear biretta or zucchetto when officiating;<sup>c</sup> but they may have apparels on their amices. For the mode of vesting in an apparelled amice see No. 185.

27. After vesting they will be directed by the sacristan or by the "clerk" to light the altar lights, one on one side of the altar and the other on the other. If more than two candles<sup>d</sup> are to be lighted on the altar, they will commence with those nearest the cross.<sup>e</sup> After these they light the candles in standards "at the steps of the altar." If one alone lights the candles he commences on the epistle or south side,<sup>f</sup> and having finished at the altar then lights the two standards.

28. The candle-bearers, or one of them, will assist the deacon and subdeacon to vest, and will see that the candles in their portable candlesticks are firmly fixed, and lighted by the time the celebrant is vested.

At a signal from the celebrant they will follow the cross-bearer, by the most direct way to the front of the high altar, into the midst of the quire.

### § 2. *From the Procession to the Offertory.*

29. During the (blessing of the water, and) putting incense into the censer, the two candle-bearers stand facing east, a little further from the altar than the priest and on their *wrong* sides (*i.e.* the first candle-bearer on the north, the second on the south). When they turn round to walk away from the altar in procession, they will be in their right position. On this and all similar occasions they will turn inwards, one by the left the other by the right, so that they face one another in turning. In the procession they will walk side by side behind the cross-bearer.<sup>g</sup>

<sup>c</sup> Baldeschi, and many other authorities.

<sup>d</sup> See No. 458.

<sup>e</sup> Baldeschi and others.

<sup>f</sup> Ibid.

<sup>g</sup> *Processionale*, A.D. 1530, see No. 435. Also *Missale Sarum*, p. 350, "In primis acolitus crucem ferens, alba et tunica indutus; post eum vero duo ceroferarii in albis cum amictibus."

30. On the return of the procession (see No. 8), the candle-bearers follow the cross-bearer through the quire into the sacristy, bowing to the altar as they pass. And if the cross-bearer stops in front of the altar as on double Feasts (see No. 92), the candle-bearers pass on behind him, proceeding as usual into the sacristy, where they stand still in silence while the celebrant exchanges his cope for a chasuble.

31. When all is ready and the celebrant gives the signal, the candle-bearers carrying their lighted candles go first<sup>b</sup> out of the sacristy side by side, and where possible enter the quire from the west at the chancel gates.<sup>1</sup> Arrived at the step of the sanctuary they stop and face one another,<sup>k</sup> allowing space for the sacred ministers to pass between them.

32. They enter the sanctuary immediately after the sacred ministers and stand, the first on the right of the deacon, the second on the left of the subdeacon, but slightly in the rear.<sup>1</sup> If the sanctuary is small, the first candle-bearer may place himself directly behind the deacon, and the second behind the subdeacon.<sup>m</sup>

33. They face east, holding their candles while the sacred ministers say the Confession and the rest (p. 7). After which, as the priest goes up to the altar, they set down their candles "at the altar step," *i.e.* just in front of them,<sup>n</sup> and remain standing with hands or arms joined.

34. As the choir commence singing the first Kyrie,<sup>o</sup> the candle-bearers bow to the altar, and leaving their candles, turn round and go off together to the sacristy, returning at once with the cruets containing the wine and the water, a box or plate with the breads for the Eucharist, and a napkin for use when the priest washes his fingers. All these they place on the credence. Then, going back to their former positions in front of the altar, they together take up their candles, and again bowing slightly to the altar go to meet the clerk bringing the sacred vessels. They wait for him, if need be, inside the chancel gate,<sup>p</sup> and precede him through the midst of the quire. Arrived at the sanctuary step, they allow the clerk to pass

<sup>b</sup> "Tunc accedant ministri ad Altare ordinatim, primo ceroferarii duo pariter incedentes."—*Missale Sarum*, p. 582.

<sup>1</sup> See No. 442.

<sup>k</sup> "Plusieurs auteurs."—*Le Vavas seur*.

<sup>1</sup> Roman Rubric.

<sup>m</sup> *Le Vavas seur*, vol. i. p. 405.

<sup>n</sup> "Dicta vero absolutione, sacerdos diaconum deosculetur, deinde subdiaconum . . . His peractis, ceroferarii candelabra cum cereis ad gradum altaris dimittant."—*Registrum Osmundi*, reprinted by Dr. Rock.

<sup>o</sup> "Post introitum vero missæ."—*Registrum Osmundi*, § xciii.

<sup>p</sup> See No. 442.

between them, and while he carries off the vessels to the credence <sup>a</sup> they return to their former position at the altar steps, and setting down their candles stand by them as before, facing east.

35. During the Epistle, the candle-bearers sit <sup>r</sup> in the seats provided for them, having first assisted to arrange the vestments of the priest and deacon, if required.

36. Stools may be placed for the candle-bearers on the south side of the sanctuary, in a line with the sedilia, or at the east end of the quire stalls either on the south side or one on either side; but not on the north side of the sanctuary, that being where the bishop would sit. If more convenient, the candle-bearers may sit, one on either side, at the east end of the fixed seats for the choir boys.

37. During the Gradual, Alleluia, Tract, or Sequence, the candle-bearers sit; except that on double Feasts they stand for the Alleluia, and if they are in the quire seats they stand when the choir stands.

38. When the deacon ascends to the altar, towards the end of the Alleluia, Tract, or Sequence, the candle-bearers go and stand in their former position by their candles at the altar step.

39. When the deacon, holding the book of the Gospels, bows to receive the priest's blessing, the candle-bearers take up their candles, and as he turns to descend the altar steps they turn also, and, carrying their candles, go through the midst of the quire to the place <sup>s</sup> in which the Gospel is to be sung. It will be convenient if in proceeding from the altar the candle-bearers walk on their wrong sides, <sup>t</sup> i.e. the first on the left hand of the second as they go down the quire (see p. xvii., Fig. 3).

40. During the chanting of the Gospel they will stand holding their candles on either side of the book, facing it. <sup>u</sup> Thus, the first will stand a pace or more westward from the book with his face to it and his back to the nave; the second will stand an equal distance

<sup>a</sup> For all this ceremony in No. 34 see Dr. Rock's *Church of our Fathers*, vol. iv. pp. 188, 189; also *Registrum Osmundi*, § xciii.

<sup>r</sup> *Missal in English*, p. xxxix; compare ritual at Paris: "Pour s'asseoir et se lever, etc. ils" (les céroféraires) "se comportent comme le célébrant, s'ils sont dans le sanctuaire; et comme le chœur, si leur place y est marquée."—*Manuel des cérémonies de l'Eglise de Paris*, p. 376, Ed. A.D. 1846, authorised by Monseigneur Affre, Archbishop of Paris.

<sup>s</sup> See No. 115, note c.

<sup>t</sup> Le Vavasour, vol. ii. p. 280, quoting various authorities, writes: "Si, en se tournant, ils changent de côté l'un par rapport à l'autre," &c. It is therefore permissible for them to be on their wrong sides.

<sup>u</sup> "Ceroferariis diacono assistentibus, uno a dextris et reliquo a sinistris et ad eum conversis."—*Missale Sarum*, p. 12.

from the book, eastward of it with his back to the altar. They remain in this position to the end of the Gospel without bowing at the "Glory" or making the sign of the cross.<sup>w</sup>

41. The Gospel ended, the candle-bearers return through the quire as they came, and having arrived at the sanctuary will bow to the altar, replace their candlesticks "at the steps of the altar," and stand by them in their former positions, facing east, the first candle-bearer on the south side, the second on the north.

42. During the Creed they bow reverently with the priest at the Holy Name and at the words "was incarnate," "was made man," "was crucified," "world to come." They sign themselves also with the priest at the end.

43. During the sermon the candle-bearers sit as before (No. 36), having first assisted the deacon and subdeacon to sit.

### § 3. *From the Offertory to the end of the Service.*

44. When the priest begins to read an offertory sentence the candle-bearers go to the south side of the sanctuary, and stand there facing north till the celebrant has been censed. They then move up to the credence table, if they are not already near it, and the second<sup>x</sup> candle-bearer hands to the subdeacon<sup>y</sup> the cruet of water and the dish, receiving them back and replacing them on the credence after the priest has washed his fingers. The first candle-bearer presents the napkin to the priest, holding it in both hands.<sup>z</sup> If there is a piscina, the second candle-bearer empties the dish at once.

45. The candle-bearers, with the clerk, remain on the south side of the sanctuary facing north till they have been censed by the thurifer, to whom they each bow slightly before and after he censes them.<sup>a</sup>

46. Then as soon as the choir has been censed the second candle-bearer takes the alms-basin, goes to the quire gates, and there receiving the bags in which the offerings of the people have been received, comes back to the front of the altar, gives the basin to the subdeacon, and retires to his place by his candle at the altar steps.

<sup>w</sup> "Tous les auteurs."—*Le Vavasseur*, vol. ii. p. 284.

<sup>x</sup> "Le second le bassin . . . et la burette de l'eau."—*Le Vavasseur*, vol. ii. p. 286.

<sup>y</sup> "Sacerdos manus abluit, ministerio subdiaconi et aliorum ministrorum."—*Registrum Osmundi*, § xciii.

<sup>z</sup> "Le premier acolyte prend des deux mains . . . et présente le manuterge."—*Le Vavasseur*, vol. ii. p. 286.

<sup>a</sup> "Tous les auteurs."—*Ibid.*

47. The first candle-bearer remains near the credence till he receives the alms-basin from the deacon. This he puts down on or near the credence table, and goes to his place by his candle at the altar steps.

48. From this point to the *Sanctus* the candle-bearers remain facing east in their place by their candles at the altar step. They stand except during the Confession and Absolution, when they will kneel.

49. At the *Sanctus* they go out of the sanctuary, leaving their candles at the altar step. They stand side by side in the midst of the chancel,<sup>b</sup> facing the altar, and rather nearer to it than the eastern end of the stalls, bending slightly forward with their heads bowed and their hands crossed (*cancellatis manibus*) on their breast, so that the fingers point to the shoulders. They will remain in this place till the priest is ready to communicate the people.<sup>c</sup> They will kneel with the priest during the prayer of Humble Access, rising when he rises.

50. At the consecration they will bow<sup>d</sup> profoundly and reverently, bending the body from the hips; also watching the priest during his private devotions after the consecration, they will bow with lowly reverence whenever he bows or "inclines."

51. When the priest is ready to communicate the people, the candle-bearers will genuflect<sup>e</sup> where they stand in the midst of quire, and then go off right and left and kneel down or stand at or near the eastern end of the stalls, wherever they are most out of the way of the communicants. When all have been communicated, the candle-bearers return to their places by their candles at the altar step. They will genuflect together as they enter the sanctuary. When they have reached their places they will stand with arms crossed, as at the *Sanctus*, and will bow profoundly whenever the priest bows or "inclines."

52. At the Blessing they will kneel, rising again with the deacon and subdeacon.

53. After the Blessing, as soon as they rise from their knees, the candle-bearers will go towards one another without their candles, and standing side by side before the midst of the altar, will genuflect and then go to the credence. The first candle-bearer will take the two cruets,<sup>f</sup> the wine in his right hand the water in his left, and

<sup>b</sup> Dr. Rock, vol. iv. p. 194; also *Missal in English*, p. liii.

<sup>c</sup> "Dum secretum missæ tractatur."—*Registrum Osmundi*, § xciii.

<sup>d</sup> See No. 20 and note *u*.

<sup>f</sup> Le Vavas seur, vol. ii. p. 287.

<sup>e</sup> See No. 444.



facing north will stand in readiness to hand them on to the subdeacon when he comes to the south corner of the altar to receive them.

54. The second candle-bearer, taking the silk chalice veil<sup>f</sup> from the credence, stands on the left of the first candle-bearer, holding the veil till the celebrant has received the first ablution, when he carries it to the deacon in the midst of the altar. He will carry the veil folded as it was when on the credence, and will go round outside the sacred ministers, and ascend the steps to the altar a little north of the centre, mounting straight from the west. He stands below the footpace till the deacon receives the veil from him. He then comes straight down from the altar till he reaches his own plane or step when he turns to the right and goes off to his proper place by his candlestick where he remains facing east.

When the first candle-bearer has received back both cruets from the subdeacon and replaced them on the credence, he goes round to his place by his candlestick and stands there facing east.

55. When the clerk goes up to receive the sacred vessels the candle-bearers take up their candles, and turning with the clerk precede him<sup>g</sup> to the spot where at the commencement of service they waited to receive him. Arrived there, they open out facing inwards while he passes between them, and then return to the places they occupied at the Introit. N.B.—As the candle-bearers re-enter the sanctuary, they may cross over to one another's places, so as to be in the correct relative positions when they turn to go out.

56. When the celebrant bows to the altar and turns to leave, the candle-bearers bow with him, and immediately turn and head the procession, returning to the sacristy as they came in<sup>h</sup> during the Introit,<sup>i</sup> *i.e.* without the cross, or holy water.

57. In the sacristy the candle-bearers will hold their candles till the prayer is said, when they will set them in the appointed place and extinguish them. When the celebrant has taken off his vestments the candle-bearers will assist the deacon and subdeacon to unvest,<sup>k</sup> after which they will go to extinguish the altar lights unless some other person is appointed to do that work.<sup>k</sup>

<sup>f</sup> Le Vavas seur, vol. ii. p. 287.

<sup>g</sup> "Diaconus corporalia complicit, . . . ipsumque calicem, dum communio dicitur, ipsi acolyto committat. Qui . . . ea solemnitate qua cum apportaverit, reportet."—*Manuale Ecclesiæ Sarisburiensis*, A.D. 1554.

<sup>h</sup> *Missale*; and also "Sacerdos cum suis ministris, modo quo accessit, abscedat."—*Registrum Osmundi*, § xciii.

<sup>i</sup> "Eo ordine quo prius accesserunt ad altare in principio missæ."—*Missale Sarum*, p. 629.

<sup>k</sup> Le Vavas seur, vol. ii. p. 288.

58. In extinguishing the lights those which are furthest from the cross should be put out first, and if one person alone is putting them out he should commence on the gospel side.<sup>m</sup>

## ARTICLE II.

### THE OFFICE OF THURIFER AT HIGH MASS.

#### § 1. *General Directions.*

59.

ON principal and greater Doubles two<sup>n</sup>thurifers, each carrying a censer, may go in procession, but even on these great Feasts only one censer will be ordinarily used after the procession. The second thurifer<sup>o</sup> may then have charge of the incense-boat.

60. A thurifer will be careful to be in the sacristy a considerable time before the hour of service, to light the charcoal and get it to burn well.

61. The thurifers will be vested as the candle-bearers<sup>p</sup> in cassock, amice, alb, and girdle. They are never to wear<sup>p</sup> zucchetto or biretta when officiating; but they may have apparels on their amices. For the mode of vesting in an apparelled amice, see No. 185.

#### § 2. *From the Procession to the Offertory.*

62. The thurifers stand in the midst of quire<sup>q</sup> (during the blessing of the water) further from the altar than the priest, but nearer than, or in a line with, the candle-bearers.<sup>r</sup> If both have censers, one must also have the incense-boat.

63. The incense is put into the censer (or censers) by the deacon,<sup>s</sup> and then blessed by the celebrant, after which the thurifer lets down the lid so as nearly to close the censer.

In presenting the censer to have incense put into it, the thurifer will always hold it in his left hand by the small cover at the top of the chains; opening it by drawing up the chain of the lid a few inches with his right hand, he will with the same hand catch the three other chains about the middle, and raise the censer thus opened

<sup>m</sup> Baldeschi, and others.

<sup>n</sup> *Missal in English*, p. 1. Also see No. 438.

<sup>o</sup> "Le second porte la navette."—*Manuel de Paris*.

<sup>p</sup> "Simili habitu."—*Processionale Sarum*. "Le thuriféraire, le porte-croix, et les acolytes, qui ne se couvrent jamais."—*Le Vavasseur*, vol. i. p. 629.

<sup>q</sup> "Cum thuribulario et ceroferariis et acolito crucem deferente omnibus albis indutis et in medio presbyterii ad altare conversis."—*MS. Missal*.

<sup>r</sup> See No. 83.

<sup>s</sup> "Deinde ponat diaconus thus in thuribulum."—*Missale Sarum*, p. 581.



to a convenient height. If he has the incense-boat, he will give it to the deacon before he opens, and receive it back after he has closed, the censer.

64. In the procession the thurifer and boat-bearer (or the two thurifers) walk side by side behind<sup>1</sup> the candle-bearers. The thurifer, having the boat-bearer on his left, will carry the censer in his right hand, swinging it gently to keep the charcoal alight and the incense burning.

65. On the return of the procession the thurifers follow the candle-bearers into the sacristy, and if two censers have been used one is now put away. In the censer to be used during Mass the charcoal must be blown up to burn brightly, or if necessary replenished.

66. When the celebrant gives the signal to leave the sacristy, the thurifer and boat-bearer follow the candle-bearers,<sup>2</sup> walking side by side. When the candle-bearers halt at the step of the sanctuary, the thurifers halt also and face inwards to allow the sacred ministers to pass; the thurifer with the censer facing north with the first candle-bearer on his right between himself and the altar, the boat-bearer facing south with the second candle-bearer on his left between himself and the altar.<sup>3</sup>

67. When the candle-bearers enter the sanctuary, the thurifer and boat-bearer will place themselves side by side in the centre just outside the sanctuary, or at least several paces further from the altar than the sacred ministers, the boat-bearer being on the left of the thurifer.

68. The boat-bearer<sup>x</sup> gives the incense-boat to the thurifer to hold while he goes and receives, first from the subdeacon his biretta, then from the deacon the birettas of priest and deacon. He carries the three birettas to the sedilia, placing one on each seat, and, returning to the left of the thurifer, takes back his incense-boat.

69. When the celebrant goes up to the altar, the thurifer and boat-bearer go up behind him; the boat-bearer ministers to the deacon, who puts incense into the censer held open by the thurifer (see page xvii, Fig. 1); the celebrant then blesses the incense, after which the thurifer, having shut the lid of the censer, hands it to the

<sup>1</sup> "Aqua benedicta; deinde eat acolitus crucem ferens; et post ipsum ceroferarii duo pariter incedentes; deinde thuribularius."—*MS. Missal*.

<sup>2</sup> "Primo ceroferarii duo pariter incedentes, deinde thuribularii."—*Missale Sarum*, p. 582.

<sup>3</sup> "En arrivant à l'autel, le thuriféraire se place à l'ordinaire du côté de l'épître; s'ils sont deux, l'autre se met vis-à-vis, du côté de l'évangile."—*Manuel de Paris*.

<sup>x</sup> See No. 439.

deacon. Thurifer and boat-bearer then turn round and descend from the altar, in the centre, to the plane. The thurifer goes to the south side of the sanctuary and stands *in plano*, facing north, during the censuring of the altar and the celebrant.<sup>7</sup> The boat-bearer at once carries the boat to the sacristy, and then returns to his place in the quire, or near the credence table.

70. While the deacon is censuring the celebrant, the thurifer stands on his right hand a little behind him, and bows as the deacon bows.<sup>2</sup>

71. The censuring of the celebrant being ended, the thurifer receives back the censer from the deacon, takes it to the sacristy, leaves it there,<sup>a</sup> and returns to his place near the credence.<sup>b</sup> He or the boat-bearer will be ready, if required, to assist the clerk in taking off the humeral veil when the chalice is brought in (see No. 94).

72. After (or before) the Epistle the thurifer and boat-bearer will go to the sacristy to fetch the censer and incense, and will return towards the end of the Gradual or Tract, so timing themselves that they are ready to go up behind the deacon when he goes to the centre of the altar. The incense will be put into the censer and blessed (see p. xvii, Fig. 4 and No. 69); after which done, the boat-bearer returns, as before, to his place.

73. The thurifer waits in the centre below the footpace till the deacon has censured the Gospel-book, to be ready to receive back his censer. He will follow the candle-bearers through the quire to the place where the Gospel is to be sung.

74. During the chanting of the Gospel the thurifer stands behind the deacon, turned towards him,<sup>c</sup> and swings the censer gently<sup>d</sup> from side to side with the lid a little open (see page xvii, Fig. 3).

75. The Gospel ended, the thurifer will follow the candle-bearers back through the quire to the steps of the sanctuary, where he will stand on one side<sup>e</sup> and wait till the deacon has passed. He will then take the censer back to the sacristy, and if there is no sermon he will at once replenish the fire in the censer.

### § 3. *From the Offertory to the end of the Service.*

76. When the priest prepares to offer the bread and wine, the thurifer with the censer, and boat-bearer with the boat, will place

<sup>7</sup> "Au bas des degrés du côté de l'épître."—*Le Vavas seur*, vol. ii. p. 253.

<sup>2</sup> Ibid. p. 254.

<sup>a</sup> Ibid.

<sup>b</sup> Ibid. p. 252.

<sup>c</sup> "Thuribularius vero stet post diaconum ad eum conversus."—*Missale Sarum*, p. 13.

<sup>d</sup> *Le Vavas seur*, vol. ii. p. 255.

<sup>e</sup> Ibid.

themselves in the positions they occupied before the censuring at the Introit, No. 67.

77. When the oblation has been made, and the deacon is covering the chalice with the pall, the thurifer and boat-bearer go up just behind the celebrant. They will observe all described in No. 69.

78. When the deacon has finished censuring round about the altar, he comes to the right hand of the subdeacon, who is standing in the centre *in plano*, the thurifer advances to the right of the deacon, standing there he receives back the censer, and when the deacon has mounted to his place and turned southwards the thurifer censes him with two double swings,<sup>f</sup> bowing to him before and after. He then, without moving from his place, censes the subdeacon in like manner.

79. The thurifer then turns to the right and censes<sup>g</sup> the clerk and the two candle-bearers (see No. 45) each with one single swing. He bows before he censes the first and after he has censed the last.<sup>h</sup> He then goes to cense the choir.

80. He commences with the incumbent in the stall nearest the chancel gate on the south side, or in his absence the priest in the next stall,<sup>i</sup> proceeding thus in order till he has censed all priests and deacons in the upper grade on the decani side with two double swings each. After this he will cense each of the clergy in the upper grade on the cantoris side in similar order, bowing to each person before and after he censes him. If there are rulers or cantors standing in the midst of the quire, they are censed first before the clergy in the stalls.<sup>j</sup>

81. He then censes the second grade, first on the decani side, then on the cantoris.<sup>k</sup> After these the third grade in like manner. The second and third grades are censed with one single swing to each grade, or, if there is room and the choir is numerous, with several single swings as the thurifer walks along in front of the row.<sup>l</sup> In either case he bows to each grade once before and once after they are censed.

82. The thurifer will then put away<sup>m</sup> the censer in the sacristy

<sup>f</sup> "Tous les auteurs."—*Ibid.* p. 256.

<sup>g</sup> "Puis se retourne sur sa droite et encense les acolytes."—*Ibid.* <sup>h</sup> *Ibid.*

<sup>i</sup> "Incipiens ab ipso decano vel a proximo stallo eo absente," &c.—*Missale Sarum*, p. 594.

<sup>j</sup> *Missale Sarum*, p. 594.

<sup>k</sup> *Ibid.*

<sup>l</sup> "En passant."—*Le Vavasseur*, vol. i. p. 374.

<sup>m</sup> The rubrics in the Sarum books make no mention of any use of incense after the censuring of the Offertory, and the rubric in the *Missa pro defunctis* distinctly excludes the use of it at funerals after this point in the service. The *Consuetudinarium* of Wells, fo. 9, clearly shows that the final censuring was at the *Offertorium*.

and return to his place, where he remains, standing, kneeling, and bowing with the choir. At the end of Mass, when the clerk has carried out the chalice, and the candle-bearers return to the sanctuary step, the thurifer and boat-bearer will stand between them<sup>n</sup> or in front of them facing east, the boat-bearer having first fetched the three birettas of the sacred ministers from the sedilia.

83. The arrangement of places in the line of four, facing east, will be this : towards the north the first candle-bearer ; on his right, the thurifer ; on his right, the boat-bearer ; and on his right, the second candle-bearer ; when they turn round they will be ready to go out through the midst of the quire in their proper positions.

84. When the sacred ministers descend from the altar the boat-bearer gives them their birettas, and as they turn east again to bow, the thurifer and boat-bearer bow to the altar, turn inwards, and follow the candle-bearers out to the vestry.

### ARTICLE III.

#### THE OFFICE OF CLERK OR PRINCIPAL ACOLYTE AND CROSS-BEARER, AT HIGH MASS.

##### § 1. *General Directions.*

85.

THE third acolyte, who brings in the sacred vessels, is distinguished in this book as "the clerk" (see No. 440). It is desirable that the office should be filled by some one specially selected for his reverent demeanour.

86. He will see that the ciborium, if used, is on the credence table, and that in the sacristy the chalice has been properly prepared by the subdeacon, with paten, veils, and burse (see No. 251), or he may himself prepare the chalice if he has permission so to do.

87. It is convenient that whoever acts as clerk at any service should be also cross-bearer.

88. A processional cross should be carried as upright as possible, with the top of the cross not *more* than two or three feet above the heads of the procession. If there is on it a figure or engraving of the body of the Saviour, it is to be carried with the figure or engraving in front, turned away from the bearer.<sup>o</sup> An archbishop's cross, on the contrary, has the figure turned towards the prelate before whom it is borne.

<sup>n</sup> Le Vavasour, vol. ii. p. 258.

<sup>o</sup> Decree of the Sacred Congregation of Rites at Rome, dated 18th May, A.D. 1675, quoted by Le Vavasour, vol. i. p. 626.

89. No person, whether in holy orders or not, is allowed to wear a zucchetto or biretta at any time while ceremonially carrying ■ cross.<sup>p</sup>

90. The clerk will vest in cassock, amice, alb, girdle; and on festivals, a tunicle of silk.<sup>q</sup> The tunicle is not to be worn in Advent or Lent when the Mass is of the season (see No. 105).

For the mode of vesting in an appparelled amice, see No. 185.

§ 2. *From the Procession to the end of the Service.*

91. During the (blessing of the water, and) putting incense into the censer, the clerk holding the processional cross stands facing east immediately behind the candle-bearers.

92. When all is ready he bows to the altar, turns, and (preceded by the boy with holy water) goes out of quire, carrying the cross. The procession (see No. 8) returns up the central aisle and through the quire into the sacristy; but on double Feasts, and presumably on Sundays classed as greater Sundays (see No. 453) the cross-bearer will remain in front of the altar till the sacred ministers have passed behind him into the sacristy. He then enters the sanctuary, and sets down the processional cross near the credence table on the south side, or if more convenient, on the north side of the sanctuary (see No. 98). This done he goes to the sacristy.

93. The clerk will remain in the sacristy till the candle-bearers come to fetch the breads and the cruets. He will then throw over his shoulders the humeral veil,<sup>r</sup> and muffling his hands<sup>s</sup> in the ends<sup>t</sup> of it, will take up the chalice and paten covered with the silk chalice-veil and burse. He will allow time for the candle-bearers to set the cruets on the credence and return with their lights to the chancel gate, where<sup>u</sup> they meet him. He solemnly carries the vessels from the sacristy about as high as his breast, and, being met by the candle-bearers, is preceded by them through the quire to the step of

<sup>p</sup> All Roman authorities.

<sup>q</sup> *Processionale* quoted in *Missal in English*, p. 1. In the Paris rite the cross-bearer wears a cope.

<sup>r</sup> "Est autem acolytus in alba et mantello serico ad hoc parato."—*Rubric in a Missal* printed in Maskell's *Ancient Liturgy of the Church of England*, as the use of Bangor; but which is really a Sarum Missal, as see Introduction to *Missal in English*, p. xvi; and note on p. lii. The *Registrum Osmundi* has the same: "Acolitus in albis et mantello serico ad hoc parato."

<sup>s</sup> "With his hands muffled in the folds of a silken mantle that hung from about his shoulders."—*Dr. Rock's Church of our Fathers*, vol. iv, p. 189.

<sup>t</sup> The humeral veil is simply a strip of silk; it should be six or seven feet long, and from twenty inches to two feet in width.

<sup>u</sup> See No. 442.



the sanctuary. There he passes between them, and turning to the right goes round *in plano* to the credence table, on which he sets the vessels (see page xvii, Fig. 2).

94. He then removes the humeral veil from his shoulders, assisted if need be by the thurifer or boat-bearer, lays it down on or near the credence, and taking the burse from the top of the chalice holds it up about the level of his eyes in a horizontal position with the opening turned towards himself.<sup>w</sup> Holding it thus he comes round to the front of the altar, goes up the steps straight to the centre, and sets it on the altar,<sup>x</sup> in the centre, behind the book of the Gospels, leaning against the re-table with the opening uppermost. He then kisses the altar,<sup>y</sup> and turning round comes straight down the steps, going round *in plano* to near the credence table, where he remains standing.

95. Towards the end of the last Collect the clerk brings the book of the Epistles from the credence and gives it to the subdeacon, from whom he again receives it when he returns from reading the Epistle.

96. The clerk assists if required in arranging the vestments of the priest and deacon as they sit down after the Collects, and then seats himself on a stool near the sedilia (see No. 36). He stands up on double Feasts for the Alleluia.

97. As soon as the Epistle is ended the clerk goes to the credence table, and there receiving from the subdeacon the book of the Epistles replaces it on the table. He remains and ministers to the subdeacon while he is preparing the breads and filling the chalice at<sup>z</sup> the credence table (see No. 116). This done he assists the subdeacon to sit and sits down again himself. He stands when the celebrant stands.

98. If it is not a double Feast the clerk remains in his place during the Gospel; but if it is a double Feast<sup>a</sup> or greater Sunday, as soon as the thurifer goes up to the altar for incense to be put into the censer the clerk fetches the processional cross from where it has been leaning against the wall of the sanctuary, and stands in the centre facing east till the deacon has received the blessing pre-

<sup>w</sup> The burse is thus carried to the altar in the Roman rite, but by the deacon.

<sup>x</sup> Rubric in the (so-called) *Bangor Missal*; also in the *Registrum Osmundi*:

"Calice itaque in loco debito reposito, corporalia ipse acolitus super altare solempniter deponat, ipsum altare in recessu deosculando," § xciii.

<sup>y</sup> Ibid.

<sup>z</sup> *Registrum Osmundi*, § xciii.

<sup>a</sup> "Si duplex festum fuerit, crux præcedat."—*Missale Sarum*, p. 12. Durandus, liber iv. cap. xxiv. 15, 16, says: "In diebus vero festivis . . . antecedit quoque crux, primo ad notandum, quod diaconus debet prædicare crucifixum."

paratory to singing the Gospel. He then turns and carries the cross through the midst of the quire to the place where the Gospel is to be sung, followed by the candle-bearers and the rest (see page xvii, Fig. 3).

99. During the singing of the Gospel the cross-bearer will stand facing south behind the subdeacon.<sup>b</sup> The Gospel ended the procession returns to the altar in the same order as it came, and the clerk having entered the sanctuary bows to the altar, lowers the cross, and goes round *in plano* to set it down where it was before. Which done, he passes to the right of the subdeacon and receives the book of the Gospels to replace on the credence table.

100. At the offertory the clerk ministers to the subdeacon, when he hands up the paten and chalice to the deacon<sup>c</sup> to give to the priest.

101. The clerk is censed next after the subdeacon. He returns the thurifer's bow before he is censed, and after his censuring he at once bows again,<sup>d</sup> though the thurifer does not.

102. Throughout the rest of the service he stands near the credence table. He bows and kneels with the choir, but faces northwards towards the altar. At the *Sanctus* and at the consecration and elevation of both the Host and Chalice, he will ring the bell provided for the purpose (see "Duties of Server," No. 305).

103. At the last ablution of the chalice the clerk, standing by the credence table, again puts over his shoulders the humeral veil (assisted if need be by the thurifer or boat-bearer) and goes round to the centre at the foot of the steps to the altar. Here he receives the sacred vessels from the subdeacon, and carries them<sup>e</sup> out in the same manner as he brought them in, preceded by the candle-bearers as far as the chancel gate.

<sup>b</sup> "Facie crucifixi ad legentem conversa."—*Missale Sarum*, p. 12.

<sup>c</sup> "Acolito ministrante subdiacono, subdiacono ipsi diacono."—*Registrum Osmundi*, § xciii.

<sup>d</sup> Roman rule for acolytes.

<sup>e</sup> "Postea vero ipsa corporalia calici cum offertorio superponat ipsumque calicem, dum Post-communio dicitur, ipsi acolito committat, qui dum 'per omnia' dicitur post orationem, ea solemnitate qua eam apportavit, reportet."—*Registrum Osmundi*, § xciii.



## ARTICLE IV.

## THE OFFICE OF SUBDEACON AT HIGH MASS.

§ 1. *General Directions.*

104.

CLERKS in sacred orders of all ranks, and *they only*, may act as subdeacon at High Mass.

105. The subdeacon will prepare the chalice like as it is prepared by the celebrant before Low Mass (see No. 251), if this has not already been done by the sacristan or other duly appointed person. When a ciborium is to be used it should be placed on the credence table before the commencement of the service by a priest or deacon vested in alb or surplice.

The subdeacon will vest in cassock, amice, alb, girdle, maniple,<sup>f</sup> and dalmatic; except in Advent and Lent, when, if the Mass is of the season, dalmatics and tunics are not worn.<sup>g</sup>

For the mode of vesting in an apparelled amice see No. 185.

N.B.—During Advent and Lent the deacon and subdeacon formerly wore folded chasubles during parts of the service in a few cathedrals and large churches. It is certain however that this practice was by no means universal,<sup>h</sup> and it has been thought best to assume that the deacon and subdeacon will follow the more usual custom, and appear in albs without either dalmatic or chasuble. The *Processionale* of A.D. 1530, in the directions for the First Sunday in Advent, expressly says, "*Albis cum amictibus induti, absque tunicis vel casulis.*"

106. After being vested himself, the subdeacon jointly with the deacon assists the celebrant to vest. When the prayer has been said with the choir he puts on his biretta and takes up the book of the

<sup>f</sup> The modern Roman rule is that maniples are not to be worn till after the procession, but English Uses seem to have agreed with the Gallican which distinctly order maniples to be worn in processions. In the Sarum Processional the maniple is not ordered, but neither is the stole which was undoubtedly worn. The custom of the Dominicans still is to wear the maniple in processions.

<sup>g</sup> "Rubrica concedit usum planetarum complicatarum ante pectus, diaconis et subdiaconis ministrantibus in Missa solemnibus in cathedralibus et præcipuis ecclesiis in diebus jejuniorum: in minoribus vero ecclesiis, ministris prædictis dat tantum usum albæ cum manipulo subdiacono, et cum stola et manipulo diacono."—*Sacrée Congrégation des rites, du 13 Juin, A.D. 1671*, quoted by La Vavas seur, who gives the same rule to be followed "pendant le temps de l'Avent."

<sup>h</sup> "Omnibus dominicis Adventus Domini ad processione . . . subdiaconus deinde diaconus, omnes albis cum amictibus induti absque casulis."—*MS. Missal*.

Gospels which he is to carry in procession.<sup>i</sup> A deacon, priest, or bishop may act as subdeacon at a High Mass.

§ 2. *From the Procession to the Offertory.*

107. Before the (blessing of the water and) putting incense into the censer the subdeacon places himself on the left hand of the priest facing east in the midst of the quire,<sup>k</sup> and together with him and the deacon bows to the altar. He removes his biretta on entering the quire and puts it on again as he descends<sup>l</sup> into the nave. In the procession the subdeacon walks alone about four feet<sup>m</sup> behind the thurifers,<sup>n</sup> and carries the book of the Gospels, holding it in his two hands, closed, and leaning upright against his breast.

108. On the return of the procession the subdeacon will take off his biretta as he re-enters the chancel, and will carry it in his hand to the sacristy. He will bow as he passes the high altar. In the sacristy he will lay down the Gospel-book and assist the deacon in taking off the cope from the celebrant and in vesting him in the chasuble. The subdeacon then takes up the Gospel-book holding it as before,<sup>o</sup> and follows the thurifers out of the sacristy. On entering the quire he uncovers, passes a little to the left, and waits<sup>p</sup> for the celebrant, moving forward to the foot of the altar steps in a line with him and the deacon. (But see No. 146.)

109. Together with them he bows to the altar, having first given his biretta to the boat-bearer. Standing on the left of the celebrant, still holding the book of the Gospels,<sup>q</sup> he says the Confession and receives the kiss of peace. Then when the celebrant goes up to the

<sup>i</sup> "Subdiacono textum deferente."—*Registrum Osmundi*. "Et subdiacono cum textu."—*Consuetudinarium Lincolnensis*, fo. 25, § 138. See also No. 441.

<sup>k</sup> See No. 442.

<sup>l</sup> "Il se couvre en sortant du chœur. Au retour de la procession, il se découvre en entrant dans le chœur."—*Le Vavasseur*, vol. ii. p. 488. "S'ils traversent le chœur, ils demeurent découverts."—*Ibid.* vol. i. p. 404.

<sup>m</sup> "Trois ou quatre pas."—*Le Vavasseur*. And very short "steps" indeed are necessary, if, as is most desirable, a rolling motion of the body is to be avoided.

<sup>n</sup> "Deinde thuribularius; post eum subdiaconus,"—*Processionale Sarum*, A.D. 1530; and *MS. Missal*.

<sup>o</sup> "Quem antecedit subdiaconus Evangelii codicem clausum gerens."—*Durandus* lib. iv. cap. vi. 1.

<sup>p</sup> "En allant à l'autel, s'il y a lieu de faire quelqu'une des révérences prescrites . . . le diacre et le sous-diacre s'étant placés aux côtés du célébrant . . . S'ils passent dans le chœur, le clergé y étant assemblé, ils le saluent de la même manière."—*Le Vavasseur*, vol. i. p. 404, with a reference to Baldeschi and Merati.

<sup>q</sup> "Interea vero dum confessio fit, subdiaconus tenet librum Evangeliorum clausum ante faciem ejus, a parte sinistra."—*Durandus*, lib. iv. cap. vi. 8. "Diacono principali textum evangeliorum ferente, et subdiacono principali alium, et sic dicat sacerdos Confiteor."—*Cons. Lincoln.* fo. 22, § 94.

altar the subdeacon will go up with him on to the footpace carrying the book of the Gospels.

110. As soon as the celebrant has kissed the altar<sup>r</sup> the subdeacon, standing on the north side<sup>s</sup> of him, offers him the book of the Gospels for him to take into his own hands and open and kiss. Which done the subdeacon receives the book again, and standing back a little sufficiently to be out of the way of the censuring, holds it till the northern part of the altar has been censed. As the celebrant passes to the south, censuring along the front, the subdeacon lays the book of the Gospels closed<sup>t</sup> on the midst of the altar.<sup>u</sup>

111. He then goes by the shortest way<sup>v</sup> direct to the left hand of the deacon, below the steps on the south side, and stands there facing north<sup>w</sup> while the deacon censes the priest, bowing with the deacon before and after.

112. After the censuring the subdeacon places himself on the right of the deacon one step below him,<sup>x</sup> on the epistle or southern side of the altar facing east, in such a position that the priest, deacon, and subdeacon form a segment of a circle.<sup>y</sup> He remains here till after the Commandments.

113. At the Collect for the Queen and for the day the subdeacon stands directly behind the deacon.<sup>z</sup>

114. Towards the end of the last Collect<sup>a</sup> the subdeacon receives

<sup>r</sup> "Primum osculatur ministros, postea altare, deinde Evangelium."—*Durandus*, lib. iv. cap. ix. 4. "Subdiaconus a dextris ascendit cum celebrante et postquam celebrans osculatus est altare oblatum sibi a diacono Evangeliorum Codicem osculatur."—*Missale Autissiodorensis*.

<sup>s</sup> "Libro vero aperto illum oscuratur a parte sinistrâ."—*Durandus*, lib. iv. cap. ix. 2. "Ipse osculabitur textum."—*Cons. Lincoln*, fo. 22, § 94.

<sup>t</sup> "Post hoc codex Evangelii super altare clausus ponitur."—*Ibid*. Dr. Rock writes somewhat confusedly about this part of the service, as if the book lay upon the altar open, which is unlikely. At Lyons where it is carried in the Procession as it was at Sarum, it is laid in the midst of the altar closed. *Durandus*, as quoted, is explicit, and he has a whole chapter on the subject. At Auxerre the Gospel-book was placed on the Gospel side in an erect position.

<sup>u</sup> Dr. Neale, writing of the altar in Oriental churches, says: "The Book of the Gospels lies on it, and the cross stands over it. The Gospels have always occupied that position in the East, as, during primitive and early mediæval times, they appear to have done in the West. A remarkable example of this occurs in altars represented in the frescoes of the baptistery at Ravenna."—*Hist. Holy Eastern Church*, Gen. Introduction, p. 188.

<sup>v</sup> Le Vavas seur.

<sup>w</sup> "Tous les auteurs."—*Le Vavas seur*, vol. ii, p. 412.

<sup>x</sup> Le Vavas seur.

<sup>y</sup> *Ibid*.

<sup>z</sup> "Subdiaconus directe in secundo gradu post diaconum."—*Missale Sarum*, p. 589.

<sup>a</sup> "Circa finem ultimæ orationis accipit ambabus manibus librum Epistolarum deferens illum supra pectus."—*Missale Romanum*.

from the clerk the book of the Epistles, and as soon as the last collect is ended he goes *in plano* to the middle, bows to the altar, and passes down the quire carrying<sup>b</sup> the Epistle-book resting against his breast and holding the back of the book in his right hand.

115. The subdeacon chants the Epistle standing near the entrance to the quire on the south side, or in the middle,<sup>c</sup> holding the book for himself<sup>d</sup> unless there is an ambo or lectern for it. While reading he may face either east or west ;<sup>e</sup> in most churches it will be better if he faces west.

116. The Epistle ended, the subdeacon returns to the altar, bows in the midst as he enters the sanctuary, and passes round to the credence table where the clerk receives the book of the Epistles and assists in the preparation of the chalice.<sup>f</sup> The subdeacon takes the silk veil from the chalice, folds it, and lays it down on the credence, removes the paten and purificator and pours into the chalice sufficient wine. He then takes the cruet of water to the priest sitting in the sedilia, and holding it out to him<sup>g</sup> says: "Bid a blessing." The priest replies: "The Lord be with you." Subdeacon: "And with thy spirit." Priest: "By Him be it blessed," &c. Which done the subdeacon returns to the credence and pours a few drops of water into the wine in the chalice. On the top of the chalice he places the paten with a sufficient number of breads and one large one for the celebrant. The paten he covers with a pall. If a ciborium is used only the large bread for the priest is placed on the paten, the smaller breads for the communicants being put into the ciborium which is then covered with its lid. This done the subdeacon goes to the sedilia and taking up his biretta sits down on the left of the celebrant, the clerk arranging his dalmatic so that it is not crushed. When seated he puts on his biretta.

117. When the priest rises and goes to the altar to bless the

<sup>b</sup> Roman rubric. Also: "Subdiaconus secundario librum portante."—*Cons. Lincoln.* fo. 22, § 98.

<sup>c</sup> See two interesting chapters in De Vert's *Explication des Cérémonies*, vol. iii. p. 132, and vol. iv. p. 162, Ed. A.D. 1713, on the positions in which the Epistle and Gospel may be read. He gives a picture of a double lectern immediately within the western entrance of the quire. See also Dr. Rock in *Church of our Fathers*, vol. iv. p. 210.

<sup>d</sup> "Tenant lui-même le livre."—*Le Varvasseur*, vol. ii. p. 414.

<sup>e</sup> For a fuller discussion of the position of the subdeacon while reading the Epistle, see No. 447.

<sup>f</sup> "Lecta Epistola, subdiaconus panem et vinum . . . ministerio acoliti."—*Registrum Osmundæ*, xciii.

<sup>g</sup> "Accipiat subdiaconus panem et vinum et aquam cum calice, et ea præparet ad Eucharistiæ ministrationem, benedictione prius aquæ a sacerdote petita."—*Missale Sarum*, p. 587.

incense before the Gospel the subdeacon removes his biretta, rises with the priest, and goes along his own step, or *in plano*, just past the midst of the altar, and stands there facing east.

118. The subdeacon turns with the deacon and precedes him, following the thurifer, through the midst of the quire to the place appointed for the chanting of the Gospel. Arrived there he will face south and stand between the two candle-bearers. If there is not an ambo or lectern for the book of the Gospels the subdeacon will hold it with both hands resting the upper edge of the book on his forehead, above his eyes so as not to look at the deacon. If the book rests on a lectern the subdeacon will still support it with his hands.<sup>b</sup> In an ambo he would stand on one side of the deacon, the cross-bearer being on the other side, both of them like the candle-bearers facing towards the reader of the Gospel.

119. The Gospel ended the subdeacon<sup>i</sup> closes the book, and stepping forward to the right of the deacon presents the closed book to him to kiss; which done the subdeacon carries<sup>k</sup> the book of the Gospels back to the steps of the altar, following the thurifer. He stops on his own step in the centre, gives the book to the deacon to present to the priest to kiss, receives it back, hands it to the clerk, and mounts to the left of the priest at the altar where he stands till the end of the Creed. He bows and signs himself with the priest.

120. After the Creed has been sung, if there be a sermon, the subdeacon goes by the short way to the sedilia, walking at the right of the celebrant or in front of him as is convenient. He assists the deacon in arranging the chasuble so that the celebrant does not sit on it, and then taking up his biretta from the seat is himself assisted to sit by the clerk, or candle-bearer, who raises the dalmatic. When seated the subdeacon puts on his biretta.

121. When the subdeacon is the preacher he will take off his dalmatic and maniple at the sedilia, or<sup>l</sup> in the vestry, before he goes to the pulpit, vesting again after the sermon. If the sermon is preached from the altar the subdeacon will not remove dalmatic or maniple.<sup>m</sup>

<sup>b</sup> "Si l'on chante l'évangile sur un pupitre, le sous-diacre se place derrière ce pupitre et soutient néanmoins le livre des deux mains."—*Le Vavas seur*, vol. ii, p. 415.

<sup>i</sup> The rubrics concerning the Gospel are intricate and confusing, but it is believed that the directions given above are fairly correct. Compare the *Missal*, *Gradual*, *Registrum Osmundi*, and the still existing use of Lyons.

<sup>k</sup> "Subdiaconus codicem Evangelii refert; diaconus vero vacuus redit."—*Durandus*, lib. iv. cap. xxiv. 31.

<sup>l</sup> The Roman rule is to remove vestments at the seat in the sanctuary; in the vestry seems preferable.

<sup>m</sup> "S'il prêchait à l'autel il pourrait garder les ornements."—*Le Vavas seur* vol. i. p. 417.



§ 3. *From the Offertory to the end of the Service.*

122. When the celebrant begins to read the offertory sentences the subdeacon goes to the credence table, whither the clerk also goes to assist if need be. The subdeacon takes hold of the stem of the chalice with his left hand and placing the tips of the fingers of his right hand on the pall carries chalice and paten, as previously prepared, all together to the deacon at the epistle corner of the altar. He then returns to the credence and brings the ciborium (if used) covered with its lid. After which he lays the purificator on the altar near the epistle corner.

123. This done the subdeacon goes round to the left hand of the celebrant, and taking up the Missal with its desk holds them while the oblation is being censed, and replaces them directly afterwards. He then goes by the shortest way direct to the left hand of the deacon on the south side of the sanctuary while the celebrant is censed, observing the directions in No. 111.

124. As soon as the priest has been censed the subdeacon goes up to the south end of the footpace, where he receives from the second candle-bearer the cruet of water and the dish. Holding the cruet in his right hand he<sup>n</sup> pours a few drops of water over the fingers of the celebrant, receiving the water in the dish which he holds in his left hand.

125. Giving back the cruet and dish to the candle-bearer the subdeacon goes round *in plano* to the centre of the altar and stands in his place<sup>o</sup> facing east.

126. As soon as the deacon has been censed, the subdeacon turns southwards towards the thurifer and is censed with two double swings. Turning eastward again he remains in his place behind the deacon, in a line with him and the priest.

127. When the celebrant has said, "Brethren and sisters pray for me," &c. (see No. 211), the subdeacon as well as the deacon makes the response in a low voice.<sup>p</sup>

128. He receives the alms-bason from the candle-bearer and hands it to the deacon.

129. It seems desirable at the Exhortation, when the priest turns

<sup>n</sup> "Sacerdos manus abluat ministerio subdiaconi et aliorum ministrorum."—*Registrum Osmundi*. The detail of the directions given is from the Roman use at a funeral Mass when the subdeacon does not hold the paten.

<sup>o</sup> The *Registrum Osmundi* directs the deacons and subdeacons to stand in order on their steps. The deacons stood in a line behind the celebrant, one behind another; the subdeacons stood in a similar line one behind another on the east side of the altar, facing the celebrant, with the altar between him and them.

<sup>p</sup> "Reponsio clerici privatim."—*Missale Sarum*.

to the people, for the subdeacon to move a little northwards and whether standing or kneeling to remain north of the centre till the priest turns back again to the altar.

130. During the Confession and Absolution the subdeacon will kneel down where he then is, viz., a little north of the centre.

131. At the Preface the subdeacon stands in the centre behind the deacon.<sup>q</sup>

132. At the last words <sup>r</sup> of the Preface the subdeacon goes up to the left of the celebrant on the footpace and stands there inclining slightly <sup>s</sup> during the *Sanctus* and until the celebrant crosses himself (see No. 218), when the subdeacon does likewise. He then turns round, descends the steps, and returns to his place <sup>t</sup> in the centre. N.B. No minister should descend the steps backwards from the altar.

133. When the priest kneels to say the prayer of Humble Access the subdeacon kneels. He rises again with the priest and remains standing in the centre where he stood during the Preface, see No. 131.

134. At the Consecration the subdeacon will bow <sup>u</sup> profoundly and reverently, bending the body from the hips. After the Consecration, during the priest's private prayers, he will stand with his arms crossed on his breast, bending slightly forward, and observing the celebrant will bow with him whenever he bows or "inclines."

135. When the celebrant is ready to communicate the people and turns to deliver the Chalice to the deacon, the subdeacon genuflects <sup>v</sup> with the deacon and goes to the north part of the sanctuary, where he stands facing south while the people are being communicated; unless he is required to assist in the administration to the people, when see No. 176. This ended, and when the celebrant is about to veil what remains with the "fair linen cloth," the subdeacon will genuflect towards the Blessed Sacrament and then return to his place in the centre where he will genuflect again.

136. He stands here during the Lord's Prayer and Collect following. At the intonation of the *Gloria in excelsis* he will genuflect together

<sup>q</sup> *Missale Romanum*.

<sup>r</sup> Le Vavas seur, vol. ii. p. 419.

<sup>s</sup> Ibid.

<sup>t</sup> Ibid.

<sup>u</sup> See introduction to the *Sarum Missal in English*, p. xi; also De Molcon's *Voyages Liturgiques*, p. 290, quoted at end of Missal in English; also *Registrum Osmundi*, § xciii.; and compare with these a passage in Le Brun's *Explication de la Messe*, vol. i. p. 479, as to all who hear the bell at the Elevation being required to prostrate themselves, according to the rules of "L'Ordre de Prémontré institué l'an 1120," "excepté le diacre et le soudiacre de l'autel."

<sup>v</sup> See No. 444.



with the deacon and mount to the left of the celebrant on the footpace.<sup>w</sup> He will bow and sign himself together with the celebrant.

137. At the end of the *Gloria* the subdeacon will "incline" with the celebrant and at once kneel on the step below <sup>x</sup> the footpace for the Blessing.

138. After the Blessing the celebrant "inclines" towards the Blessed Sacrament, and as he raises himself the subdeacon will rise from his knees. After the candle-bearers have gone to the credence table he will genuflect and go up to the epistle corner of the altar, and standing there at the south end of the footpace receive from the first candle-bearer the cruets of wine and water.

139. The subdeacon takes the wine-cruet by the handle in his right hand the water in his left, and when the celebrant comes with the chalice he pours a little wine into the chalice.<sup>y</sup> When the celebrant has drunk this the subdeacon pours water <sup>z</sup> into the chalice over the fingers of the celebrant and into the ciborium and paten.<sup>a</sup> This done he will give back the cruets to the candle-bearer and hand the purificator to the priest assisting to wipe the vessels.

140. The subdeacon will remove the ciborium to the credence table and then go behind the deacon in the centre, where he receives the chalice and paten &c. from the deacon, and passing them on to the clerk to carry out in like manner as he brought them in, goes up on to the footpace at the left of the celebrant, who will be saying the prayer, "O most Holy Trinity," and when he signs himself at the end the subdeacon also signs himself, and closes the Missal leaving it where it is.<sup>b</sup>

141. He will bow, turn by the right, and come down from the altar with the celebrant. At the bottom of the steps he turns by the left <sup>c</sup> to face the altar again, receives his biretta from the boat-bearer,

<sup>w</sup> *Missale Romanum*, Rubricæ generales.

<sup>x</sup> "Au côté de l'évangile sur le second degré ou sur le degré plus élevé."—*Le Varvasseur*. It is convenient in the English rite for the subdeacon to kneel below the footpace.

<sup>y</sup> "Accedat subdiaconus et effundat in calicem vinum et aquam."—*Missale Sarum*, p. 627. "Vinum vel aquam."—*Sarum Manual*. "Deinde eat sacerdos ad dextrum cornu . . . et accedat subdiaconus et effundat in calicem vinum, et rescinceret," &c.—*MS. Sarum Missal at Emmanuel College, Cambridge*.

<sup>z</sup> "Hic infundat . . . aquam in calicem."—*Manuals of* A.D. 1542 and 1554. Also see *Missal in English*, p. 320, rubrics and "note."—The various Missals and the Manuals at first sight appear not to agree in their directions, but on comparing them it seems that the direction "*vinum et aquam*" merely gives a summary of the whole process. Cf. a MS. Missal at Caius College, Cambridge, and the Missal printed by Pynson, A.D. 1500.

<sup>a</sup> See No. 244, note <sup>r</sup>.

<sup>b</sup> "Tous les auteurs."—*Le Varvasseur*.

<sup>c</sup> See No. 7.

bows and turns with the other ministers. Then, preceding the deacon, he follows the thurifers out to the vestry.<sup>d</sup> He puts on his biretta as he passes out of quire.

142. In the vestry the subdeacon places himself at the left of the celebrant and takes off his biretta while the prayer is said with the choir. After this he will take off his maniple and assist the priest to unvest before he himself unvests.

## ARTICLE V.

### THE OFFICE OF DEACON AT HIGH MASS.

#### § 1. *General Directions.*

143.

THE deacon will see that the markers in the Missal are set right for the celebrant. He will vest in cassock, amice, alb, girdle, stole on his left shoulder tied on his right hip, and maniple.<sup>e</sup> Over all he wears a dalmatic, except in Advent and Lent (see No. 105). The deacon then, conjointly with the subdeacon, assists the celebrant to vest, and all three put on their birettas together after the prayer with the choir. A priest or bishop may act as deacon at a High Mass.

For the mode of vesting in an apparelled amice, see No. 185.

#### § 2. *From the Procession to the Offertory.*

144. The deacon removes his biretta on entering the quire,<sup>f</sup> and puts it on again as he descends into the nave. Before the (blessing of the water and) putting incense into the censer, he stands on the right hand of the priest in the midst of the quire facing east, and together with priest and subdeacon bows to the altar. Then turning to the left so as to face the priest he receives the spoon from the boat-bearer and puts incense into the censer held up to him for the purpose by the thurifer. As the deacon puts incense into the censer he says to the celebrant: "Bid a blessing." The celebrant will reply: "The Lord be with you." Deacon: "And with thy spirit." Celebrant: "By Him be this incense blessed," &c., see p. 8.

<sup>d</sup> See No. 56, notes *h* and *i*.

<sup>e</sup> "Il se revêt des ornements propres de son ordre, savoir: l'amict, l'aube, la ceinture ou cordon, le maniple, l'étole qui doit prendre de l'épaule gauche sous le bras droit . . . Tout étant disposé pour la procession."—*Manuel de Paris*, p. 323. See No. 105, note *f*.

<sup>f</sup> See No. 107, note *l*; and in other directions which are naturally the same for both deacon and subdeacon, refer to Article iv. on "the Office of Subdeacon."

145. In the procession the deacon walks alone<sup>g</sup> about four feet behind the subdeacon, and should be careful not to let his arms hang down, but to join his hands in front of him.

146. On the return of the procession the deacon will take off his biretta as he re-enters the chancel, carrying it in his hands while he follows the subdeacon through the quire into the sacristy. He will bow as he passes the high altar. Standing on the right of the celebrant, and assisted by the subdeacon, he takes off the cope from the celebrant, and vests him with the chasuble. He follows the subdeacon out of the vestry. On entering the quire<sup>h</sup> he uncovers, goes a little to the right, pauses for the celebrant to come up to him, and receiving from him his biretta, moves forward to the foot of the altar-steps in a line with him and the subdeacon. If however there is not space in quire to walk three abreast without inconvenience the deacon and subdeacon will continue one behind the other till they arrive at the east end of the stalls, and will there pass to right and left for the celebrant to form up in the centre in a line with them.

147. Having given the celebrant's biretta as well as<sup>i</sup> his own to the boat-bearer, the deacon bows to the altar and says the Confession he and the subdeacon together responding to the celebrant. Then when he has received the kiss of peace he goes up on to the footpace with the celebrant and subdeacon.<sup>j</sup>

148. When the celebrant kisses the book of the Gospels presented to him by the subdeacon on his left, the deacon on his right receives the spoon from the boat-bearer and puts<sup>k</sup> incense into the censer, getting the celebrant to bless it as before. (See p. xvii, Fig. 1.) He then receives the censer from the thurifer, hands it to the celebrant, and taking the Missal with its desk from the altar goes down towards the south, and stands off the footpace at the south end facing north holding the Missal and desk, while the celebrant censers the altar. When he has censed the south end and side, the deacon will replace the Missal and be ready to receive the censer from the celebrant at the epistle corner.

149. The deacon receives back the censer at the epistle corner and descends the altar-steps towards the south. Standing below the south end of the footpace, holding the upper extremity of the chains of the censer in his left hand and the lower extremity near the cover

<sup>g</sup> "Post eum subdyaconus. Deinde dyaconus."—*Processionale Sarum*, A.D. 1530. Also *MS. Missal*.

<sup>h</sup> "En arrivant près de l'autel."—*Le Vavasseur*, vol. i. p. 404.

<sup>i</sup> Baldeschi and others.

<sup>j</sup> *Le Vavasseur*, vol. ii. p. 459.

<sup>k</sup> "Ponat diaconus thus in thuribulum."—*Missale Sarum*, p. 581.

in his right, he censes the celebrant with three <sup>1</sup> double swings, bowing before and after.

150. He then gives back the censer to the thurifer on his right and goes up to the step next below the footpace. He stands there a trifle south of the celebrant, facing east during the Lord's Prayer and Collect for Purity, turning westward with the celebrant when he turns <sup>m</sup> to say the Commandments.

151. At the Collect for the Queen, and for the day, the deacon stands immediately behind the celebrant.<sup>n</sup>

152. After the last Collect the deacon goes direct to the sedilia, walking at the right hand of the celebrant or in front of him as convenient. He takes up the biretta from the celebrant's seat and assists him to sit, lifting the chasuble and arranging it so that it is not crushed or sat upon. When the celebrant is seated the deacon will give him his biretta, and then assisted by the clerk or first candle-bearer will seat himself on the right <sup>o</sup> of the celebrant and put on his biretta.

153. Towards the end of the Sequence or Tract, or of the Gradual, the deacon removes his biretta and rising places it on his seat. He will bow to the celebrant who remains sitting, and go by the shortest way up to the altar.

154. Taking up the Missal and desk he carries them over to the north side. He then moves the book of the Gospels from the centre a little towards the south,<sup>p</sup> and, taking the corporal out of the burse,<sup>q</sup> spreads it <sup>r</sup> in the centre between the Missal desk and the book of

<sup>1</sup> The Roman rule, as given in the *Ceremoniale Episcoporum*, is that when a bishop is present in quire he is censed with three swings, the celebrant with two only, and the rest of the clergy with one only, though the celebrant is still censed first as usual.

<sup>m</sup> "Quoties sacerdos ad populum se convertit, diaconus similiter se convertat."—*Missale Sarum*, p. 589.

<sup>n</sup> *Missale Romanum*; and by inference the Sarum rule was the same, because while the celebrant said the *Officium*, it is directed that "post eum stet diaconus directe in proximo gradu et subdiaconus simili modo directe in secundo gradu, post diaconum."—*Missale Sarum*, p. 589.

<sup>o</sup> It is the invariable Roman, and seems the general practice everywhere, for the deacon to sit on the right of the celebrant; but see Dr. Rock, in *Church of our Fathers*, vol. i. p. 193, where he mentions that some sedilia are "so arranged that the first, the priest's, was the highest; the second, the deacon's, higher than the last, the sub-deacon's."

<sup>p</sup> This is the custom at Lyons, and Durandus (lib. iv. cap. xxiv. 6) says, "sumit autem illum" (*i. e.* Textum Evangelii) "ut quidam volunt, de dextra parte altaris, quia," &c.

<sup>q</sup> See directions for the priest at a Low Mass, No. 256.

<sup>r</sup> "Dum Alleluia canitur, diaconus . . . corporalia super altare disponat."—*Registrum Osmundi*, § xciii.

the Gospels, taking care it does not hang over the edge of the altar.<sup>s</sup> The fair linen cloth is also taken out of the burse and placed, folded as it is, on the south side; the burse is set up leaning against the retable as before, but on the north side instead of in the centre.

155. The deacon then turns to the right and puts incense into the censer presented to him by the thurifer. (See p. xvii, Fig. 4.) He begs a blessing as before (see No. 144) from the celebrant, who has come up to the south side<sup>t</sup> of the altar. When the incense has been blessed the deacon receives the censer from the thurifer, and censes the midst of the altar,<sup>u</sup> over the book of the Gospels and the corporal, with three swings.<sup>x</sup>

156. Having given back the censer to the thurifer he takes the book of the Gospels from the altar, stands on the steps below<sup>y</sup> the footpace, near<sup>z</sup> the celebrant, turned towards him, and bowing<sup>a</sup> says in a low tone: <sup>b</sup> "Sir, bid a blessing." Celebrant: "The Lord be in thy heart," &c.

157. Having received a blessing, the deacon follows the subdeacon through the quire to the place appointed for chanting the Gospel (see p. xvii, Fig. 3), carrying the book with both hands.<sup>c</sup>

158. The deacon chants the Gospel at or near the western entrance to the quire either in an ambo on the north side, or in the roodloft, or on the floor of the quire towards the north side or in the middle,<sup>d</sup> but in any case he stands facing north.<sup>e</sup> Arrived at the place he<sup>f</sup> opens the book and places it on the lectern or in the hands of the subdeacon. As soon as the choir cease singing the deacon chants: "The Lord be with you."<sup>g</sup> The choir respond: "And

<sup>s</sup> Le Vavas seur, vol. i. p. 254.

<sup>t</sup> The rubric in the Missal is ambiguous, but the directions given appear the most natural interpretation and are somewhat supported by the uses of Paris and Lyons.

<sup>u</sup> "Thurificet medium altaris."—*Missale Sarum*, p. 12.

<sup>x</sup> The Gospel-book is censed with three swings in the Roman rite.

<sup>y</sup> "Tous les auteurs."—*Le Vavas seur*, vol. ii. p. 661.

<sup>z</sup> Ibid.

<sup>a</sup> "Humilians se ad sacerdotem."—*Missale Sarum*, p. 12.

<sup>b</sup> "Dicat sine nota."—*Missale Sarum*, p. 12.

<sup>c</sup> The deacon carried the Textus, or book of the whole four Gospels, on his left arm leaning against his left shoulder. It was carried back, probably by the subdeacon, leaning against the breast, "ex directo pectore."

<sup>d</sup> See No. 115, note c.

<sup>e</sup> "Et semper legatur Evangelium versus aquilonem, id est boream."—*Missale Sarum*, p. 13.

<sup>f</sup> Le Vavas seur, vol. ii. p. 462.

<sup>g</sup> "Hoc modo legantur Evangelia per totum annum."—*Sarum Gradual*. But on Maundy Thursday the Gospel is read "without title" and on Good Friday without 'The Lord be with you' as well as without title.—*Missale Sarum*, pp. 313 and 319.



with thy spirit." While saying, "The Holy Gospel is written," &c., the deacon marks the sign of the cross<sup>h</sup> with the thumb of his right hand on the book at the commencement of the Gospel, and then signs himself on the forehead and breast, the choir singing, "Glory be to Thee, O Lord."<sup>i</sup> He is not directed, as in the Roman rite, to sign himself on the lips.

159. The Gospel ended, the deacon kisses the outside<sup>k</sup> of the book presented to him by the subdeacon whom he follows back to the altar, the celebrant meanwhile precenting the Creed. The subdeacon halts on his own step in the centre, the deacon goes to the right of him and taking from him the Gospel-book<sup>l</sup> presents it closed<sup>m</sup> to the celebrant to kiss. He then hands it back to the subdeacon, and remains standing at the right hand of the celebrant on the footpace till the end of the Creed bowing and signing himself together with him.

160. After the Creed has been sung, if there be a sermon the deacon goes direct to the sedilia walking at the left of the celebrant or in front of him as is convenient.<sup>n</sup> Assisted by the subdeacon he arranges the chasuble so that the celebrant does not sit on it, and seats himself as before on the right.

161. When the deacon is the preacher he will take off his dalmatic and maniple at the sedilia or in the sacristy before he goes to the pulpit, but he continues to wear his stole. He vests again immediately after the sermon. If the sermon is preached from the altar he does not remove dalmatic or maniple.

### § 3. *From the Offertory to the end of the Service.*

162. The deacon goes up to the right hand of the celebrant, who stands at the altar to read an offertory sentence. When the sub-

<sup>h</sup> "Cum autem inceperit Evangelium, post *Dominus vobiscum*, faciat signum super librum: deinde in sua fronte: et postea in pectore, cum pollice."—*Missale Sarum*, p. 13.

<sup>i</sup> On Palm Sunday and throughout Holy Week "non dicitur Gloria Tibi, Domine."—*Missale Sarum*, p. 264.

<sup>k</sup> Possibly he used to kiss the Book of the Gospel lections as it lay open on the ambo, and then the closed Textus presented to him by the subdeacon, who had been holding it at his side. The directions given in this book follow the present practice at Lyons.

<sup>l</sup> "Dum a choro canitur '*Credo in unum*,' accedat diaconus post lectum Evangelium et offerat sacerdoti librum Evangeliorum vel textum deosculandum."—*Sarum Gradual*.

<sup>m</sup> This is the use at Lyons ("le livre des Evangiles fermé à baiser au célébrant."—*Voyages Liturgiques*, ed. 1718, p. 56), and there is nothing in Sarum books against it; indeed, it is scarcely probable that a very large and ponderous book, as the Textus was, could have been opened conveniently.

<sup>n</sup> Le Vavas seur.

deacon has brought the chalice to the epistle corner the deacon first removes the pall and places it near the edge of the corporal ; he then takes the paten with the breads from the top of the chalice and hands it to the priest ; next he hands to him the chalice ;<sup>o</sup> then the ciborium. He will uncover the ciborium<sup>p</sup> as the celebrant places the paten on the chalice, and cover it again as the celebrant removes the paten from the chalice after the oblation.

163. The deacon then puts incense into the censer, begging a blessing from the celebrant, as at the Introit (see No. 144), and while the celebrant is censuring the oblations the deacon holds the chalice by placing his right hand on the foot of it ;<sup>q</sup> and, if necessary, raises the priest's chasuble at the elbow with his left hand.

164. The deacon then receives back the censer from the celebrant and at once censures him<sup>r</sup> as at the Introit (see No. 149), which done he goes *in plano* round the altar-steps, censuring as he goes. In the centre he will stop and bow eastward towards the altar ; at the north end he will stop again, face south, and cense up towards the north end of the altar,<sup>s</sup> giving three swings with long chains. He then goes on passing behind the altar and going quite round<sup>t</sup> till he comes to the right hand of the subdeacon standing in the centre on his own step, facing east. If the altar is close to the east wall or reredos the deacon returns, after censuring the north end, and passing behind (*i.e.* west of) the subdeacon thus gets to his right hand.

165. Arrived at the right of the subdeacon the deacon gives up the censer to the thurifer, mounts to his own step in the centre behind the priest and in front of the subdeacon, then turning to the right so as to face the thurifer he is censed by him with two double swings.

166. When the celebrant turns to the people and says, "Brethren and sisters pray for me," &c. (see No. 211), the deacon turns with<sup>x</sup> the priest stepping a little on one side towards the south. Turning back with the priest, the deacon, together with the subdeacon, says in a low voice :<sup>y</sup> "The grace of the Holy Ghost enlighten thy heart

<sup>o</sup> "Sacerdos prius hostiam super patenam deinde calicem a manu diaconi accipiat."—*Registrum Osmundi*, § xciii.

<sup>p</sup> "Le diacre . . . découvre le ciboire."—*Le Vavasseur*, vol. ii. p. 467.

<sup>q</sup> Roman rubric.

<sup>r</sup> "Postea thurificetur ipse sacerdos ab ipso diacono."—*Missale Sarum*, p. 594.

<sup>s</sup> "In sinistro cornu."—*Missale Sarum*, p. 595.

<sup>t</sup> "In circuitu."—*Ibid.* At Lyons this censuring is still performed by the deacon going all round the altar.

<sup>u</sup> The whole of No. 165 is in exact accordance with the Roman ritual for the deacon on giving up the censer to the thurifer.

<sup>x</sup> See No. 150, note *m*.

<sup>y</sup> "Responsio clerici privatim."—*Missale Sarum*, p. 595.



and thy lips and the Lord graciously accept this sacrifice of praise at thy hands for our sins and offences."

167. The deacon receives the alms-dish from the subdeacon, gives it to the priest on the right, and receiving it back from him gives it to the first candle-bearer at the epistle corner of the altar.

168. At the prayer for the Church "militant here in earth," the deacon stands behind the priest facing east.

169. At the Exhortation he turns with the celebrant to face the people moving a little towards the south, and whether standing or kneeling had better remain a little south of the centre till the priest turns back again to the altar.

170. During the Confession and Absolution the deacon will kneel where he then is, viz., a little south of the centre. Rising after the Absolution he turns to face the people during the Comfortable Words, and will turn back to the altar with the priest.

171. During the Preface the deacon stands in the centre behind the celebrant.<sup>2</sup>

172. At the last words <sup>a</sup> of the Preface the deacon goes up to the right of the celebrant, and stands there on the footpace inclining slightly <sup>b</sup> during the *Sanctus* and until the celebrant signs himself (see No. 218), when the deacon does likewise. He then turns with the subdeacon and moves down to his own step, where he places himself close to the right hand of the celebrant. He will if necessary pass behind the celebrant to his left hand to turn over the leaves of the Missal.

173. At the Prayer of Humble Access the deacon will kneel on the edge of the footpace at the right of the celebrant, rising again with him.

174. At the consecration of the bread the deacon will stand <sup>c</sup> as before, close to the right hand of the celebrant but on his own step,<sup>d</sup> bowing down profoundly till after the Elevation. After the celebrant has replaced the Host and adored, the deacon will step forward to cover the ciborium<sup>e</sup> and uncover the chalice.<sup>f</sup> After the consecration and elevation of the Chalice the deacon covers it again with

<sup>2</sup> *Missale Romanum*; and see No. 151, note *n*.

<sup>a</sup> Le Vavas seur, vol. ii. p. 468.

<sup>b</sup> *Ibid*.

<sup>c</sup> See No. 20, note *u*; and No. 134, note *u*.

<sup>d</sup> "Diaconus et subdiaconus suis gradibus ordinate se teneant."—*Registrum Osmundi*, § xciii.

<sup>e</sup> All Roman authorities.

<sup>f</sup> This is the Roman rule, and the *Registrum Osmundi* orders the deacon to assist the celebrant with the corporals which are represented by the pall; "diaconus ei a dextro assistat eique in corporalibus sustinendis subministret."—*Reg. Osm.* § xciii.

the pall. He adores with the celebrant<sup>g</sup> "inclining" as he "inclines."

175. He remains on his own step as before with his arms crossed on his breast, bending slightly forward, and "inclining" when the celebrant "inclines," until the communion of the people.<sup>h</sup>

176. The deacon will genuflect<sup>i</sup> before he takes the Chalice from the priest to communicate the people, and also as soon as he has given it back into the hands of the priest.<sup>k</sup> If his fingers have been moistened by any Drops gathering on the outside of the lip or bowl of the chalice he will be careful to touch nothing with those fingers till the ablutions, when he will hold those fingers over the chalice, with the celebrant, while the subdeacon pours water over them (see No. 244). He will wipe his fingers on the purificator while the celebrant is completing the ablution.

177. At the Lord's Prayer and following Collect the deacon will stand on his own step immediately behind the celebrant. At the intonation of the *Gloria in excelsis* he will genuflect and go up to the right of the celebrant, the subdeacon going to the left. He will stand there till the end of the *Gloria* bowing and signing himself with the celebrant.

178. At the end of the *Gloria* the deacon will "incline" with the celebrant, and at once kneel on the edge of the footpace for the Blessing.

179. After giving the Blessing the celebrant "inclines" towards the Blessed Sacrament, and as he raises himself the deacon will rise from his knees and remain standing where he is, bowing reverently, while the celebrant consumes what remains of the Blessed Sacrament. When the priest comes to the epistle side of the altar for the ablutions the deacon goes up on to the footpace in the centre of the altar to fold up the corporals,<sup>l</sup> having first, if necessary, cleansed his fingers as directed in No. 176.

<sup>g</sup> All Roman authorities ; and cf. the *Registrum Osmundi*.

<sup>h</sup> In the *Registrum Osmundi* the deacon is directed to move when necessary from his own step and assist "in corporalibus sustinendis ;" but as this book assumes that the celebrant will use the modern stiff pall, he does not really *require* any assistance in uncovering or covering the chalice, and it has been thought better to omit all directions for the deacon at this point, together with the whole of the ritual connected with the paten. The "Pax" is also omitted, but on this see No. 446.

<sup>i</sup> See No. 444.

<sup>k</sup> Whether or not it is desirable altogether to leave hold of the chalice when communicating people from it, must depend a good deal upon its size and shape, whether it is very full, &c., but under all circumstances it is *most* desirable that communicants should guide it to their lips with their own hands. Also see No. 284.

<sup>l</sup> "Diaconus interim corporalia complicit."—*Missale Sarum*, p. 628.

180. The deacon standing in the centre of the altar will fold up the corporal and "fair linen cloth" and put them into the burse, while the celebrant at his right is performing, or completing, the ablutions. He will then receive the silk chalice veil<sup>m</sup> from the second candle-bearer, and unfold it in readiness to cover the chalice. When the celebrant has wiped the paten and chalice he hands them to the deacon who covers them with the silk veil, and having placed the burse containing the corporals on the top, gives the whole to the subdeacon to hand on to the clerk. Then stepping back from the altar, he makes room for the celebrant to pass in front of him to the centre.

181. The deacon stands on the footpace at the right of the celebrant while he says the prayer, "O most Holy Trinity" (page 36); he signs himself, and turns to come down the steps, with the celebrant. The deacon will turn by the left before descending the steps, and arrived at the bottom will turn by the right to face the altar again. Standing at the bottom of the steps, facing the altar on the right of the celebrant, he receives from the boat-bearer the celebrant's biretta, which he presents<sup>n</sup> to him; he then receives his own,<sup>o</sup> bows with the celebrant, and turning by the left follows the subdeacon out to the sacristy. He puts on his biretta as he passes out of quire.

182. In the sacristy the deacon places himself at the right of the celebrant and takes off his biretta while the celebrant says the prayer with the choir. After this he will take off his maniple, and then assist the priest to unvest before he unvests himself.<sup>p</sup>

## ARTICLE VI.

### THE OFFICE OF CELEBRANT AT HIGH MASS.

#### § 1. *General Directions.*

183.

THE celebrant will vest in cassock, amice, alb, girdle, stole over both shoulders crossed on the breast and drawn under the girdle, and a maniple,<sup>q</sup> saying meanwhile to himself the Hymn, "Come, Holy Ghost, our souls inspire." Over all he wears a cope<sup>r</sup>

<sup>m</sup> Le Vavasseur, under "Office des Acolytes."

<sup>n</sup> Le Vavasseur, vol. ii. p. 472.

<sup>o</sup> Ibid.

<sup>p</sup> "Tous les auteurs."—*Ibid.*

<sup>q</sup> "Il prend seulement l'étole et le maniple, et ne revêt la chasuble qu'au retour de la procession."—*Manuel de Paris*, p. 294. The maniple is not worn in procession according to the Roman rule, but see No. 105, note *f*.

<sup>r</sup> "Cum cappâ sericâ."—*Processionale Sarum*.

during the procession. After the procession he exchanges the cope for a chasuble.

184. Amices may be apparelled or plain.<sup>s</sup> An apparel is an oblong patch of cloth of gold, or silk, or other rich material, which is often sewn on albs and amices as an ornament. It should be lined with a piece of stout linen, the whole being sewn round and finished off at the edges, so as to be complete and perfect in itself. By means of the lining the apparel is stitched on the amice with large stitches, in such wise that when the latter requires to be washed the stitches can be cut and the apparel removed.

Though amices may occasionally have been made of silk it is better that they should always be of linen, about 4 feet by 2 feet in size, without any embroidery whatsoever.<sup>t</sup> A piece of-tape three or four feet in length must be sewn on at each corner of one of the long sides, and a small loop of tape at the other two corners.

The apparel, which should be from 24 to 26 inches long by 3 inches wide, is not to be attached on one side only and left to hang loose like a collar to a shirt, but must be stitched all round upon the surface of the amice along the edge of the long side to which the tapes are attached, the edge of the apparel coinciding with the edge of the amice.

185. In vesting with an apparelled amice the amice is first folded lengthwise in the middle, thus bringing the edges of the two long sides together, and then, with the apparel outside, it is placed on the back of the neck with the edges uppermost and brought over the shoulders to hang down in front like a very short stole, the edges being next to the neck; as it hangs thus over the shoulders one loop and one tape are at the inside corner of each end, the loops being underneath. The apparelled edge (to the ends of which the tapes are attached) is then lifted on to the top of the head, leaving the other edge where it is, in the nape of the neck. Next, the corners with loops attached are drawn across the breast, one over the other, as a shawl might be, so that the loop attached to the edge which comes over the right shoulder is brought in front of the left arm, under the tape on the left side, and *vice versâ*. The tapes, which since the apparelled edge was placed on the top of the head hang down from the forehead, are now passed through the loops

<sup>s</sup> "The custom was not to use apparelled albs and amices during the mournful and penitential seasons."—*Church of our Fathers*, vol. i. p. 150. "The apparel was an accessory, not a necessary, part of the alb and amice."—*Ibid.* p. 451.

<sup>t</sup> "It must not be imagined that apparels were embroidered upon the alb, or the amice, itself . . . . It (the apparel) was an ornament by itself and sewed on to the alb and amice so as to be easily taken off again when requisite."—*Ibid.* p. 451.

which have been brought over to them from the opposite sides, and carried backwards under the arm, each on the same side on which they respectively hang; thus the tape hanging from the left side of the forehead goes through the loop which came over the right shoulder and at once passes back under the left arm, in like manner the tape hanging on the right side passes through the left loop and under the right arm; the two tapes cross behind the back and are brought round and tied in front.

The rest of the vestments are then put on and arranged. Last of all the apparelled edge of the amice is pushed backwards off the head when the apparel forms a stiff collar, standing up well away from the neck, outside chasuble or dalmatic or alb, as the case may be.

In investing the apparel must be lifted up again on to the top of the head before attempting to take off the chasuble, dalmatic, or alb.

186. In vesting with an amice without apparel the small loops are not used and the amice is not folded but put round the neck in such wise that the corners with the long tapes attached are crossed on the breast, the tapes being carried on from the corner so as to pass behind the back and round the waist to tie in front.

187. All the assistant ministers and choir being vested, candles lighted, and everything ready, the celebrant vested in cope receives his biretta from the deacon, and after saying a collect with the choir covers himself and goes by the most direct way to the front of the high altar in the midst of the quire.

#### § 2. *From the Procession to the Offertory.*

188. The celebrant uncovers on entering quire,<sup>u</sup> and puts on his biretta again as he descends into the nave. Standing “in the midst of the quire,”<sup>w</sup> about the eastern end of the stalls, he will bow to the altar together with the deacon on his right hand, and subdeacon on his left. (He then proceeds to bless the water if it has not been already blessed. See No. 432.)

At blessing the incense the celebrant stands in the midst facing east, while the deacon at his right hand is preparing to put incense into the censer. When the Deacon says, “Bid a blessing,” the celebrant turning<sup>x</sup> to him, answers: “The Lord be with you.”

<sup>u</sup> See No. 107, note *L*.

<sup>w</sup> “In medio presbyterii . . . ad gradum chori, fiat benedictio salis et aquæ.”—*MS. Missal* in possession of the editor. Also *Missal in English*, p. xlix.

<sup>x</sup> All Roman authorities.



Deacon: "And with thy spirit." Celebrant: "By Him be this incense blessed in whose honour it is burnt, ✠ in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." The celebrant makes the sign of the cross over the censer.

189. During the procession the celebrant walks alone,<sup>y</sup> about four feet<sup>z</sup> behind the deacon, with his hands joined before his breast.

On the return of the procession the celebrant will take off his biretta as he re-enters the quire, and carrying it in front of him will follow the deacon into the sacristy, bowing as he passes the high altar.<sup>a</sup>

In the sacristy the deacon and subdeacon take off the cope from the celebrant, who then puts on his chasuble and commences to say to himself the Antiphon and 43rd Psalm, "I will go unto the altar of God. Ps. Give sentence with me, O God," &c., as at p. 6. He will have already said the hymn, "Come Holy Ghost."<sup>b</sup>

190. During the Introit<sup>c</sup> which the choir are singing in church, the celebrant with hands joined follows the deacon<sup>d</sup> to the altar while finishing the 43rd Psalm with the *Gloria Patri* and the Antiphon.<sup>e</sup> He continues: "Kyrie eleison, Christe eleison, Kyrie

<sup>y</sup> "Post diaconum eat sacerdos."—*Processionale Sarum*, A.D. 1530; and *MS. Missal*.

<sup>z</sup> "Trois ou quatre pas."—*Le Vavas seur*. And very short steps indeed are necessary, as only so can a rolling motion be avoided.

<sup>a</sup> *Manuel des Cérémonies de Paris*.

<sup>b</sup> "Dum sacerdos induit se sacris vestibus dicat hymnum."—*Missale Sarum*, p. 577. After this hymn and the collect attached is the rubric, "Deinde sequatur antiphona, Introibo," as if one followed the other immediately. De Vert, in his *Explication des Cérémonies de l'Eglise*, vol. iii. p. 2, ed. 1713, says that at Coutances, Liseux, Bayeux, and several other places, the Psalm *Judica* is said "avant que de prendre la chasuble; à Tours, à Salisbury, &c., en la prenant." He mentions many French dioceses in which the 43rd Psalm was said in the sacristy or "en marchant à l'autel."

<sup>c</sup> "Officio missæ inchoato, cum post Officium *Gloria Patri* incipitur, tunc accedunt ministri."—*Missale Sarum*, p. 582. The *Officium* is the Introit. The Antiphon to the Psalm was repeated before the *Gloria Patri*, and again a third time after it. While the choir were still singing the Introit and the ninefold Kyrie, the priest, after censuring the altar, said Introit and Kyrie privately at the epistle side. The Introit (*Officium*) was variable, and is not to be confused with the 43rd Psalm, which has been sometimes wrongly described as the Introit, whereas it was part of the priest's private preparation said in the sacristy, or on the way to the altar as described above.

<sup>d</sup> "Exinde diaconus, post eum sacerdos."—*Missale Sarum*, p. 582.

<sup>e</sup> "Le Micrologue vers l'an 1090 dit aussi que le Prêtre étant habillé va à l'autel en disant *Introibo*."—*Le Brun* in his *Explication de la Messe*, vol. iii. p. 111, ed. 1726.



eleison, Our Father," &c., "Hail Mary," &c. He takes off his biretta as he enters the quire,<sup>f</sup> and gives it to the deacon on his right.

He stands at the foot of the altar-steps with the deacon on his right and subdeacon on his left.<sup>g</sup> They all bow together towards the altar, and the celebrant with hands joined says aloud (i.e. just loud enough for the deacon and subdeacon to hear): "Lead us not into temptation." The deacon and subdeacon respond: "But deliver us from evil." Celebrant: "Confess unto the Lord, for He is gracious." Deacon and subdeacon: "And His mercy endureth for ever."

Then slightly bending forward the celebrant says: "I confess,"<sup>h</sup> &c. The celebrant remains inclined till the deacon and subdeacon have said, "God Almighty have mercy upon you," &c., and they in turn remain inclined till after the Absolution. At the words "my fault" in the Confession the breast may be struck with the right hand but it must be "without affectation and without noise."<sup>i</sup>

191. When the celebrant says, "Receive the kiss of peace," &c., he may slightly open and raise his hands as he turns first to the deacon, then to the subdeacon.<sup>k</sup> This, both words and action, is omitted in Masses for the dead, and on Thursday, Friday, and Saturday in Holy Week.<sup>l</sup>

192. The celebrant then goes up to the altar, and standing on the footpace in the midst with inclined body and joined hands says silently:<sup>m</sup> "Let us pray. Take away from us, we beseech Thee O Lord, all our iniquities that we may be worthy to enter into the Holy of Holies with pure minds through Christ our Lord." Here

<sup>f</sup> "En arrivant près de l'autel."—*Le Vavasseur*, vol. ii., p. 512.

<sup>g</sup> "Accedat sacerdos cum suis ministris ad gradum altaris, et dicat ipse Confessionem, diacono assistente a dextris et subdiacono a sinistris."—*Missale Sarum*, p. 579. "Ad gradum autem altaris sacerdos ipse Confessionem dicat, diacono assistente a dextris, subdiacono a sinistris textum deferente."—*Ordinale Ecclesiæ Wellensis*.

<sup>h</sup> "Confiteor Deo, beatæ Mariæ," &c.—*Missale Sarum*. It will be observed that the translation given on p. 7 above is: "I confess before God," &c. As an illustration of this use of the word "before" cf. Daniel ix. 20, and the phrase "prayers that we make before Thee," in the Collect "O merciful Father" near the end of the Litany in the Book of Common Prayer.

<sup>i</sup> "Sans affectation et sans bruit."—*Le Vavasseur*, vol. i. p. 257. It is however doubtful whether the breast should be struck at all when the words "meâ culpâ" occur only once in the Confession.

<sup>k</sup> The modern custom often is to place the hands outside the shoulders, and incline slightly towards him to whom the kiss of peace is given. The "Oremus" before this kiss of peace probably indicates that there was once a Collect here as still exists in the Ambrosian rite.

<sup>l</sup> *Missale Sarum*, p. 580.

<sup>m</sup> "Tacita voce, inclinatoque corpore et junctis manibus."—*Ibid.*

he will kiss the altar in the midst, with hands resting upon it, and then make the sign of the cross as he continues,<sup>n</sup> ✠ in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

193. The celebrant then receives<sup>o</sup> the book of the Gospels from the subdeacon on his left. He himself opens the book,<sup>p</sup> kisses it, closes it again, and returns it to the subdeacon. He then at once turns a little to the right, where the deacon is about to put incense into the censer (see p. xvii, Fig. 1).

194. The celebrant blesses the incense in the form described (No. 188), and receiving the censer from the deacon censes, first, the altar-cross<sup>q</sup> with three double swings, and then the altar with single swings, saying two verses and a half of Psalm cxli., a word or two with each wave of the censer (see p. xix, Fig. 6).

195. The celebrant gives up the censer to the deacon at the epistle corner of the altar, and remaining there facing south with hands joined is censed by the deacon,<sup>r</sup> which done<sup>s</sup> he turns to the altar and commences the "Our Father" at once or as soon as the choir have finished the Introit.

<sup>n</sup> *Missale Sarum*, p. 581.

<sup>o</sup> The rubric certainly might imply that the celebrant did not kiss the Gospels till after the censuring (see No. 195, note s), but such a practice would appear to be not known to Durandus who mentions that in some churches the book was kissed after, instead of before, the kissing of the altar but distinctly says (lib. iv. cap. x. i.), "Post datum osculum episcopus, seu sacerdos, accipiens de manu diaconi turibulum," &c. Dr. Rock, writing of the approach of the celebrant to the altar, during the singing of the Introit, with "the book of the Gospels borne before him," says that going up the steps to the altar he "kissed it as well as the book of the Gospels."—*Church of our Fathers*, vol. iv. p. 29. At Wells the celebrant kissed the Textus before he kissed the deacon and subdeacon, and again after he had been censed.

<sup>p</sup> "Subdiaconus librum Evangelii qui clausus portabatur offert episcopo, vel sacerdoti; ille vero ad altare perveniens illum aperit ad insinuandum illud quod in Apocal. describitur, quod nemo dignus est aperire librum . . . nisi Leo de tribu Juda clavis David." . . . "Libro vero aperto illum osculatur a parte sinistra ad designandum," &c.—*Durandus*, lib. iv. cap. ix. 2. "Episcopus primum osculatur ministros, postea altare, deinde Evangelium, quoniam Christus primum reconciliavit sibi Apostolos, postea Judæos, deinde Gentiles."—*Ibid.* cap. ix. 2.

<sup>q</sup> The altar-cross is not mentioned in the *Sarum Missal*, nor is there any detailed explanation of how the censuring of the altar is to be performed, though the rubric "primo in dextera, secundo in sinistra parte, et interim in medio" (*Missale Sarum*, p. 581) agrees with the Roman directions as to the altar itself. At Vespers the censuring is ordered to begin with the cross, or at least in the midst; "incenset altare primo in medio, deinde in dextra parte, post in sinistra."—*Registrum Osmundi*, § xxv.

<sup>r</sup> "Ab ipso diacono ipse sacerdos thurificetur."—*Missale Sarum*, p. 581.

<sup>s</sup> "Postea Textum deosculetur."—*Ibid.* Apparently the celebrant here kissed the Gospel-book again, like as it was kissed by each of the canons in his stall in quire directly after he had been censed, all of which is omitted in this book.

196. The celebrant will say the "Our Father" and Collect for Purity in an audible voice standing about half-way between the midst of the altar and the south end,<sup>t</sup> he will face due east and the lower edge of the book-desk for the Missal should be parallel with the front of the altar.

197. To say the Commandments he will stand with joined hands facing west. He turns again to the east when the last Kyrie is ended. If the celebrant here says, in accordance with ancient custom, "The Lord be with you," he will say it towards the west before turning back to the altar, and while saying it will slightly extend, and again join, his hands.

198. It would be in accordance with ancient custom to say "Let us pray" before the Collect of the day, but not again before any third or subsequent Collect.<sup>u</sup> The collects are said *extensis manibus*.<sup>w</sup> These ended, the celebrant goes direct to the sedilia by the shortest way and sits<sup>x</sup> in the centre seat.

199. When seated<sup>y</sup> he puts on his biretta which he receives from the deacon. He will be careful not to sit on his chasuble. If the easternmost of the three seats is on a higher level than the other two he will sit in it instead of in the centre (see No. 152, note o). He will sit throughout the Epistle, Gradual, Alleluia, Sequence, or Tract, till he is required to bless the incense before the Gospel; except that on double Feasts he will stand during the Alleluia.

200. He will bless the water without rising from his seat<sup>z</sup> the subdeacon saying: "Bid a blessing." Celebrant: "The Lord be with you." Subdeacon: "And with thy spirit." Celebrant (making the sign of the cross over or towards the cruet as it is held out to him by the subdeacon): "By Him be it blessed from whose side came forth Blood and Water, ✠ in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

<sup>t</sup> See No. 443.

<sup>u</sup> "Iterum dicat sacerdos *Oremus*, ut supra."—*Missale Sarum*, p. 3.

<sup>w</sup> Extended before the breast in such a manner that the palms may face each other, the elbows touching the sides, and the fingers united and extended but not exceeding the height or limit of the shoulders. The hands are held in this position (1) during the Lord's Prayer, (2) the preface till the Sanctus, (3) during the Canon when not otherwise directed, and (4) during all Collects till the concluding sentence of each, which is said *junctis manibus*.

<sup>x</sup> "Dès que le souâdiacre commençoit l'épître, le célébrant s'asseoit, et faisoit signe au diacre de s'asseoir aussi."—*De Moleon* in his *Voyages Liturgiques*, p. 284, describing the Use of Rouen. "Oratione finita sacerdos seu episcopus sedet . . . dum Epistola legitur."—*Durandus*, lib. iv. cap. xviii. 1. At Lyons also: "L'Eglise de S. Jean." "L'Oraison finie, le célébrant va s'asseoir avec les prêtres assistants et ses diacres."—*Voyages Liturgiques*, p. 54.

<sup>y</sup> Le Vavasseur.

<sup>z</sup> "Sacerdos vero interim sedeat in sede sua,"—*Missale Sarum*, p. 587.

201. As soon as the deacon has spread the corporal during the singing of the Gradual the celebrant uncovers, and rising gives his biretta to the subdeacon to place on his seat. He goes the short way up to the southern part of the altar where he said the Collects and blesses the incense as before (see No. 188), with the exception that now he faces north. (See p. xvii, Fig. 4.)

202. When the deacon takes the book of the Gospels from the altar and facing south<sup>a</sup> says: "Sir, bid a blessing," the celebrant still facing north will say, with joined<sup>b</sup> hands, in a low voice: "The Lord be in thy heart and in thy mouth that thou mayst proclaim the Holy Gospel of God;" then,<sup>c</sup> making the sign of the cross towards him, will continue, "in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

203. The celebrant then faces east and remaining in that position<sup>d</sup> signs himself on the forehead and breast<sup>e</sup> at the announcement of the Gospel. After the "Glory be to Thee, O Lord," he turns towards the place where the deacon is about to chant the Gospel, remaining at the southern part of the altar with hands joined till the Gospel is ended.<sup>f</sup>

204. The Gospel ended, the intonation of the Creed is at once<sup>g</sup> given out by the organ or other musical instrument, and the celebrant going to the midst of the altar chants the words, "I believe in one God," at the same time raising and extending his hands. He will then kiss the Gospel-book closed, which is presented to him by the deacon on his right for that purpose.<sup>h</sup> During the time the choir are singing the Creed, the celebrant will stand in front of the altar with his hands joined in front of his breast. He will bow at the name "Jesus," and also at the four phrases,<sup>i</sup> "was incarnate," "was made man," "was crucified," "the life of the world to come." (The first three of the above phrases, from the words "and was incarnate" till

<sup>a</sup> "Deinde accipiat Textum, scilicet librum Evangeliorum, et humilians se ad sacerdotem stantem coram altari, versa facie ad meridiem ita dicat sine nota."—*Missale Sarum*, p. 12.

<sup>b</sup> "Tous les auteurs."—*Le Vavas seur*, vol. ii. p. 515.

<sup>c</sup> Ibid.

<sup>d</sup> Ibid.

<sup>e</sup> See No. 158, note *h*.

<sup>f</sup> *Le Vavas seur*. Also the *Sarum Gradual* though giving no directions for the celebrant during the Gospel directs the choir, and presumably the celebrant also, to turn to the deacon.

<sup>g</sup> The *Sarum* books do not give any ascription of praise after the Gospel, but direct the Creed to follow immediately on all Sundays throughout the year at the High Mass, whether the Mass was of the Sunday or not. "Omnibus dominicis diebus per totum annum ad magnam missam, sive de dominica agitur sive non."—*Missale Sarum*, p. 15. "Finito Evangelio statim sacerdos in medio altaris incipiat credo."—*MS. Missal*.

<sup>h</sup> See No. 159, notes *k*, *l*, *m*.

<sup>i</sup> *Sarum Gradual*; and *Missale*, p. 587.

after "crucified also for us," may, if convenient, be included in one long inclination, *vide* rubric in the Hereford Missal reprinted by Maskell, "*et tunc fiet levatio.*") He may make the sign of the cross at the end<sup>k</sup> of the last clause of the Creed.

205. The celebrant may here give out notices, if necessary, though it is better that all notices should be given from the quire-stalls by a priest or deacon, or from the pulpit by the preacher.

206. If there is to be a sermon the celebrant goes the short way to the sedilia and sits as before (see No. 199). If the celebrant himself is the preacher he takes off his maniple and chasuble at the sedilia or<sup>l</sup> in the vestry, but continues to wear his stole crossed. When however the sermon is preached from the altar he does not unvest.

### § 3. *From the Offertory to the Consecration.*

207. After the sermon—or if there be no sermon, after the Creed—the celebrant reads one or more offertory sentences standing at the midst of the altar facing east. He then receives at the hands of the deacon, first the paten with one large bread on it and, if a ciborium is not used, other smaller breads for the people;<sup>m</sup> next, he receives the chalice containing wine and water; (lastly, the ciborium with breads sufficient for the communicants). All these the celebrant silently places in turn upon the corporal in such manner that the chalice is about the centre of the corporal with the paten in front of it and the ciborium on the right between it and the south edge of the corporal.<sup>n</sup> He will then place the paten with the bread on the chalice,<sup>o</sup> grasp the chalice with both hands, and raising it slightly<sup>p</sup> (while the deacon uncovers the ciborium<sup>q</sup>), will say in a low voice: "Receive, O Holy Trinity, this oblation which I offer Thee in memory of the Passion of our Lord Jesus Christ, and grant that

<sup>k</sup> There is no rubric which clearly orders this signing, but that such was the custom may be gathered from the *Layfolks Mass Book*, etc.

<sup>l</sup> At the sedilia would be according to the Roman rule, but the vestry would be considered preferable in many places.

<sup>m</sup> "Sacerdos prius hostiam super patenam, deinde calicem, a manu diaconi accipiat."—*Registrum Osmundi*, § xciii.

<sup>n</sup> "Derrière le calice," or if more convenient, "Un peu sur le côté."—*Le Vaseur*, vol. i. p. 290.

<sup>o</sup> "Après qu'il les a offerts tous deux [le calice et la patene] ensemble par une seule oraison, comme parmi les Chartreux, les Carmes, et les Jacobins, il pose l'Hostie sur le corporal."—*Voyages Liturgiques*, p. 37.

<sup>p</sup> "Inclinato parumper elevet calicem utraque manu offerens sacrificium Domino."—*Missale Sarum*, p. 593.

<sup>q</sup> All Roman authorities.



being acceptable in thy sight, it may ascend to Thee and avail for the eternal salvation of me, and of all the faithful, through Christ our Lord.”<sup>r</sup> This said he replaces the chalice in the centre making the sign of the cross with it as he sets it down; he then takes the paten from off the chalice and replaces it in front. The ciborium, which the deacon has covered with its lid, is now set behind the chalice and the chalice itself covered with the pall.<sup>s</sup>

208. The celebrant then blesses incense as before (see No. 188 and p. xvii, Fig. 1). Receiving the censer from the deacon he censens the oblations with three crosses and three circles saying as he does so: “Let my — Prayer be — Set forth, — O Lord in thy — Sight as the — Incense;” and concludes with one single swing on either side.<sup>t</sup> (See p. xix, Fig. 7.)

209. Giving back the censer to the deacon on his right, he is himself censured facing south with hands joined.<sup>u</sup> He will then go to the epistle corner of the altar and wash his fingers ministered to by the subdeacon and candle-bearers, while the deacon is censuring the north end of the altar.<sup>w</sup> As the water is poured on his fingers he will say: “Cleanse me, O Lord, from all defilement of mind and body that so I may perform the holy work of the Lord.”

210. The celebrant will then return to the centre and bowing down before the altar with hands joined will say: “In the spirit of humility and with contrite heart may we be accepted of Thee, O Lord; and may our sacrifice be so offered in thy sight as to be accepted of Thee this day, and be well pleasing to Thee, O Lord God.” Here he will kiss the altar on the right of the oblations, and continue, “✠ in the Name of the Father, and of the Son, and of the Holy ✠ Ghost. Amen.” Making the sign of the cross over the oblations and then signing himself.

<sup>r</sup> This prayer is from the *Hereford Missal*.

<sup>s</sup> “Dictaque oratione, reponat calicem et cooperiat eum corporalibus, ponatque panem super corporalia decenter ante calicem.”—*Missale Sarum*, p. 593. At Lyons the chalice is still covered with a corporal (*i.e.* a “fair linen cloth”), which however is now in modern times often made stiff in the centre so that it resembles a pall with a hanging fringe.

<sup>t</sup> “Ter in signum crucis thurificet, deinde ter in circuitu, postea ex utraque parte sacrificii.”—*Registrum Osmundi*, § xciii. The rubric in the Sarum Missals differs slightly, and is not easy to understand. The *Ordinale* of Wells directs: “Sacerdos sacrificium ministerio diaconi ter in signum crucis thurificet, deinde ter in circuitu, postea ex utraque parte sacrificii; quo peracto sacerdos manus abluit ministerio subdiaconi et aliorum ministrorum; diacono interim ipsum altare in sinistro cornu incensante, et reliquias more solito, et ipsum altare in circuitu.”

<sup>u</sup> Here is omitted another kissing of the Gospel-book.

<sup>w</sup> “Abluat manus . . . diacono interim ipsum altare in sinistro cornu thurificante.”—*Missale Sarum*, p. 595.



211. Then at once he turns to the people and extending and closing again his hands will say in a low voice : <sup>x</sup> "Brethren and sisters, pray for me that this our common<sup>y</sup> sacrifice may be accepted by the Lord our God." The clerks answer privately : "The grace of the Holy Ghost," &c.

212. When the deacon brings the alms-dish the celebrant will turn slightly to the right to receive it, and setting it on the altar where there is room may say privately : <sup>z</sup> "Receive, O Holy Trinity, the offerings of thy people, as Thou didst the alms of Cornelius and the widow's mite, and accept them through Jesus Christ our Lord." Having thus placed the alms-dish "upon the holy table" he will give it back again to the deacon.

213. The celebrant will face east while he says, "Let us pray for the whole state," &c. The prayer will be said as a collect, *extensis manibus* (see No. 198, note *w*). N.B. Pauses made in the prayer should be of very short duration.

214. The celebrant himself will read the Exhortation if any be read, and the Invitation "Ye that do truly," &c., facing the people. The Invitation ought never to be omitted.

215. He will kneel down at the altar and himself say the Confession.<sup>a</sup>

<sup>x</sup> "Tacita voce dicat."—*Missale Sarum*, p. 595.

<sup>y</sup> "Meum pariterque vestrum sacrificium."—*Ibid*.

<sup>z</sup> From the Priest's Prayer-book.

<sup>a</sup> The wording of the rubrics before the Confession and Absolution respectively, when they first appeared in A.D. 1548, was as follows : "Then shall a general Confession be made in the name of all those that are minded to receive the holy Communion, either by one of them, or else by one of the ministers, or by the Priest himself, all kneeling humbly upon their knees."

"Then shall the Priest stand up, and turning him to the people, say thus : Our Blessed Lord," &c.

In 1552 the mention of the Bishop was inserted in the second rubric as we still have it, but no material alteration was made in the former rubric till 1578, when an edition of the Prayer Book was published, in which the Confession was ordered to be said "by one of them" (the communicants) "or by the minister himself, all kneeling humbly," &c.


In 1637 the Scotch Liturgy directed the Confession to be said "by the presbyter himself, or the deacon, both he and all the people kneeling humbly," &c.

In 1662 the wording finally adopted was our present rubric, which directs the Confession to be said "by one of the Ministers, both he and all the people kneeling humbly," &c.

The custom followed in some places, according to which the celebrant stands while the deacon says the Confession, seems undesirable : (1) Because it appears probable from the history of the rubric that the Church intends the celebrant to kneel. (2) Because the Confession is to "be made in the name of those that are minded to receive the Holy Communion," and it is better that the "minister" who leads the Confession should be an intending communicant, which the deacon at a

216. Standing up and turning by the right he will say the Absolution facing west, with hands joined, but may make the sign of the cross towards the people at the words "pardon and deliver you." He remains in the same position, facing the people with hands joined, during the Comfortable Words.

217. As he commences: "Lift up your hearts," he raises and extends his hands, holding them in that position till after the response. As he commences: "Let us give thanks unto our Lord God," he lowers his hands joining them before his breast; and this being said he at once turns by the right to face east again. He says the Preface with extended hands (see No. 198, note *w*).

218. At the *Sanctus* the celebrant joins his hands and raises his arms<sup>b</sup> a little. He recites the *Sanctus* himself while it is being sung and goes on to say: "Blessed is he that cometh in  the Name of the Lord. Hosanna in the Highest." He will keep his hands joined till he signs himself<sup>c</sup> at the words, "Name of the Lord."

219. Then immediately,<sup>d</sup> while the choir are still singing the *Sanctus* and *Benedictus*, having glanced upward towards heaven, he begins in a low voice, "Thee therefore O most merciful Father" (*Te igitur*, p. 33), with body inclined,<sup>e</sup> hands joined and resting on<sup>f</sup> the altar in such manner that the tips of the little fingers touch the front edge, the other fingers projecting over the slab. He will kiss the altar on the right of the chalice<sup>g</sup> while saying the words, "wouldest accept and bless," and make the sign of the cross over chalice and paten together at each of the three words, "gifts," "offerings," and "holy." He will then extend his hands in front as at the Collects and continue, "which we offer," &c.

220. At "This oblation therefore" (*Hanc igitur oblationem*),<sup>h</sup> he

High Mass usually (and the server at a Low Mass very often) would not be. (3) Because the "minister" who leads the Confession, and all who say it, are distinctly ordered to kneel; therefore if the celebrant does not kneel he is not supposed to say this Confession at all: but he certainly ought to say it as there is no other given in the English Communion service.

The opinion of the Margaret Street Conference A.D. 1880-81 was; "In any case the celebrant, even though not leading the Confession, is to kneel."—*Ritual Conformity*, p. 39, 2nd ed.

<sup>b</sup> *Missale Sarum*, p. 610.

<sup>c</sup> *Ibid.*

<sup>d</sup> "Deinde confestim, manibus junctis et elevatis oculis."—*Ibid.*

<sup>e</sup> "Incipiat *Te igitur*, corpore inclinato."—*Ibid.*

<sup>f</sup> Le Vavas seur.

<sup>g</sup> *Missale Sarum*, p. 613.

<sup>h</sup> "Cum autem venerit (sacerdos) ad *Hanc igitur oblationem*, submitte manus super altare ex utraque parte corporalium respiciat hostiam donec dicat *Quæsumus Domine*; tunc elevans in pristinum statum, modeste respiciat sursum," &c.—*Manuale ad Usum Sarum*, MS., quoted by Dr. Rock, in *Church of our Fathers*, vol. iv. p. 155. Similar to this was the *Missel de Clermont* and the *Rituel d'Orleans de 1581*, quoted by De Vert, vol. iii. p. 247.

will look at the oblation with great reverence, and lay his hands on the altar, on either side of the corporal, raising and extending them again after the word "family." Concerning the ancient form of the *Quam oblationem* which follows on here in the old Missals, see No. 450.

221. At the Prayer of Humble Access, which he should be ready to commence as soon as the choir finish singing "Hosanna in the highest," the celebrant will kneel. He may keep his hands joined, the extremities of the fingers resting against the edge of the altar. This prayer ended he will rise immediately and without any pause say: "Almighty God our heavenly Father," &c., with his hands raised and extended in front as before.

222. At the words, "and grant that we receiving," &c. (which may be taken as equivalent to the ancient *Quam oblationem*, see No. 450) he will again "look at" the oblation,<sup>1</sup> and place his hands on the altar; keeping his left hand on the altar, he will sign the oblations with his right at the words "creatures," "bread," and "wine," and will make the sign of the cross over the paten only at the word "Body," and over the chalice only at the word "Blood."

223. If a ciborium is being used, the priest will here move it from behind the chalice to the right of the paten, and take off the cover.<sup>k</sup>

224. At the words, "Who in the same night that He was betrayed," he will raise the paten slightly with both hands, and looking upwards will say, "took bread"; looking down again immediately, he replaces the paten and takes up the large bread with the thumb and first finger of both hands as he says, "and when He had given thanks;" at the word "thanks" he will make the sign of the cross over it with his right hand, holding it near the bottom by the thumb and finger only of his left hand; then as he says "He brake it" he will make a very slight rent in the bread from the bottom edge upwards; without pausing he continues, "and gave it to his disciples saying, Take, eat," meanwhile laying his right hand upon the uncovered ciborium, or upon the paten if the people's breads are on it and not in a ciborium.

225. After having said the word "eat," and not before,<sup>1</sup> the

<sup>1</sup> "Hic iterum respiciat hostiam, dicens."—*Missale Sarum*, p. 615.

<sup>k</sup> In Roman ceremonials the priest, when celebrating without deacon and sub-deacon, is ordered to move the ciborium forward immediately before the *Qui pridie*, i.e. at this point; but at a High Mass the deacon is ordered to move and uncover the ciborium. It appears better that in the English rite the celebrant should always himself move the ciborium as he thus "takes into his hands" the vessel containing the breads.

<sup>1</sup> Le Vavas seur.

priest, holding the bread with the thumb and forefinger of both hands<sup>m</sup> the other fingers extending out behind it, will lean forward, carefully<sup>n</sup> rest his elbows<sup>o</sup> on the edge<sup>p</sup> of the altar, incline his head<sup>q</sup> slightly, and directing his attention to all the breads<sup>r</sup> to be consecrated will say quietly and distinctly, "This is My Body which is given for you." These words ought to be said in one and the same breath, without pause.

After these words the priest continues to hold the Host with the thumb and forefinger of both hands but withdraws his elbows till his wrists rest on the edge of the altar; at the same time he will draw back his right foot, so that the toe may touch the ground several inches behind the left heel, and standing firmly on the left foot will bend both knees a little thus bringing the right knee near to the calf of the left leg.<sup>s</sup> In this way he will "incline" towards the Host and with bowed head adore.<sup>t</sup>

Having thus inclined, he elevates the Host and during the elevation<sup>u</sup> will say the words: "Do this in remembrance of Me."

After the elevation he will reverently replace the Host on the paten, "inclining" towards It again as he puts It down. As he raises himself the deacon covers the ciborium and uncovers the chalice.<sup>w</sup>

226. From this point till after the ablutions the priest will not disjoin the thumb and finger of either hand except<sup>x</sup> for the purpose of touching the Host; and whenever he has been touching the consecrated Particles he will rub his thumb and forefinger together over the paten, or chalice, to remove Crumbs.

227. At the words "Likewise after supper He took the cup," the priest slightly raises the chalice with both hands, replaces it immediately, and retaining hold of it with the left hand<sup>y</sup> makes the sign of the cross over it with the right while saying "and when He had given thanks;" then, laying his hand on the chalice as he continues the sentence, he takes it up holding the knob or the bottom of the

<sup>m</sup> Le Vavas seur.

<sup>n</sup> Baldeschi.

<sup>o</sup> *Missale Romanum*, Ritus celebrandi Missam.

<sup>p</sup> Baldeschi.

<sup>q</sup> *Missale Romanum*.

<sup>r</sup> "Profert verba consecrationis super Hostiam et simul super omnes, si plures sint consecrandæ, et Hostiam suam pollicibus et indicibus tantum tenens, dicit, Hoc est enim Corpus Meum."—*Missale Romanum*.

<sup>s</sup> "Dextrum genu ad sinistram suram admovetur."—*Lyons Missal*. See No. 444.

<sup>t</sup> "Et capite inclinato Illam adoret."—*Sarum Manual of 1554*.

<sup>u</sup> As directed in *Missale Sarum* by the rubric at the elevation of the chalice.

<sup>w</sup> "Tous les auteurs."—*Le Vavas seur*. Also see No. 174, note f.

<sup>x</sup> "Nisi dum facit benedictiones."—*Missale Sarum*, p. 617. But it seems unnecessary and undesirable for the priest to avail himself of this exception.

<sup>y</sup> *Missale Romanum*.

bowl with his right hand and the foot with his left,<sup>z</sup> rests his elbows<sup>a</sup> on the edge of the altar, bows his head, and quietly, distinctly, and continuously says, "This is My Blood of the New Testament which is shed for you and for many for the remission of sins." After these words the priest replaces the Chalice, and keeping his hands on the altar will "incline" as before, and then elevate the Chalice, saying<sup>b</sup> while he does so, "Do this as oft as ye shall drink It in remembrance of Me." As he replaces the Chalice the deacon<sup>c</sup> covers it with the pall.

§ 4. *From the Consecration to the end of the Service.*

228. The celebrant, having again humbly and reverently "inclined," raises himself and extends his arms straight out in the form of a cross,<sup>d</sup> and in an inaudible voice<sup>e</sup> begins: "Wherefore, O Lord" (*Unde et memores*, p. 38). At the words "Thine own gifts" he places his left hand on the corporal, on the altar, and while saying "a pure ☩ offering, a holy ☩ offering, a spotless ☩ offering," he makes the sign of the cross<sup>f</sup> three times over the Host and Chalice together; then once over the Host alone at the words "holy ☩ Bread;" and then once over the Chalice alone at the word ☩ "Cup." Concerning the sentence "Upon which vouchsafe to look," &c., see No. 449.

229. At "We humbly beseech Thee" (*Supplices Te rogamus*), the celebrant will cross his arms on his breast,<sup>g</sup> the fingers pointing up towards the shoulders, the right arm being outside the left, and bend forward till after the words "partakers at the altar" when

<sup>z</sup> "Hic elevet sacerdos parumper calicem."—*Missale Sarum*; also *Missale Romanum*.

<sup>a</sup> "Hic elevet calicem usque ad pectus vel ultra caput, dicens: *Hic est enim Calix Sanguinis Mei*," &c.—*Missale Sarum*, p. 617.

<sup>c</sup> *Missale Romanum*. Also see No. 174, note f.

<sup>d</sup> "In modum crucis."—*Missale Sarum*, p. 617. The Roman rubric is, "extensis manibus ante pectus," on which De Vert writes, "Cette extension des mains du prêtre, doit être faite en forme de croix, selon toutes les anciennes rubriques. C'est-à-dire, que les bras étendus doivent faire ici la ligne transversale d'une croix, tandis que le reste du corps sert à former la ligne perpendiculaire. *Quasi de se crucem faciens*, ou *in modum crucis*, disent une infinité de Missels." *De Vert*, vol. iii. p. 280. De Vert at the same place, and in vol. i. p. 253, quotes passages insisting on this practice from Durandus, Gavantus, Suarez, Gabriel Biel, and others.

<sup>e</sup> "Dicit secreto."—*Missale Romanum*.

<sup>f</sup> See No. 448.

<sup>g</sup> "Corpore inclinato et cancellatis manibus."—*Missale Sarum*, p. 618. "En une infinité de Missels et d'ordinaires Romains et autres, *manibus cancellatis ante pectus* (ou *in modum crucis*) *ita quod dextrum brachium sit supra sinistrum*." "L'un sous l'autre en forme de croix, le gauche sous le droit."—*De Vert*, vol. iii. p. 287.



he will place his hands on the corporal, on either side, and kiss the altar "on the right of the sacrifice;" then raising himself and keeping his left hand on the altar he will sign over the Host<sup>h</sup> at the word "Body," over the Chalice at the word "Blood," and, keeping his thumb and first finger joined, with the three other fingers extended will cross himself<sup>i</sup> at the words "heavenly benediction and grace," immediately joining his hands before his breast to say "through the same Christ our Lord. Amen."

230. At the Commemoration of the Dead (*Memento etiam Domine*), he slightly extends and then again joins his hands, performing the action slowly so that by the time his hands are joined he has said "rest in the sleep of peace." Here he may make mention of the departed for whom he wishes to pray, looking at the Host; then raising his head and hands he continues, joining his hands again 'at "through the same."

231. At "To us also" (*Nobis quoque peccatoribus*), he strikes his breast once, and continues with hands extended in front as at collects to the words "through Christ our Lord." Then<sup>k</sup> uncovering the Chalice,<sup>l</sup> he will "incline," reverently take up the Host with the thumb and forefinger of the right hand, and holding the stem of the chalice with his left hand,<sup>m</sup> as he continues "By Him and with Him," &c., will make the sign of the cross over the Chalice with the Host five times,<sup>n</sup> thus:<sup>o</sup> first, a cross the arms of which are longer than the diameter of the bowl of the chalice on either side; second, from lip to lip of the chalice; third, within the lips of the chalice; fourth, like the first; fifth, in front of the chalice,<sup>p</sup>

<sup>h</sup> See No. 448.    <sup>i</sup> "Signet se in facie."—*Missale Sarum*.    <sup>k</sup> See No. 449.

<sup>l</sup> "Hic sacerdos discooperiat calicem."—*Missale Sarum*. But the *Manuale Sarum* directs that the deacon should assist "in corporalibus sustinendis." Assuming that the chalice is covered with a pall and not with a corporal, there is no need of the deacon's assistance, and he is not directed himself to uncover the chalice, but only to "assist" ("a dextris sacerdotis assistat").

<sup>m</sup> "Portant la gauche au nœud du calice."—*Le Vavasasseur*, vol. i. p. 277.

<sup>n</sup> *Missale Sarum*, p. 619. As regards signing over the Chalice with a Particle of the consecrated Bread *cf.* Oriental liturgies, *e.g.* "The priest taking the upper portion" (of the consecrated Bread) "makes with it a cross above the holy Cup."—*S. Chrysostom*. "The priest thrice signs the Blood with the Body:—*Coptic S. Basil*. Then the priest breaks the Bread and holds the half in his right hand and the half in his left, and dips in the Chalice that which he holds in his right hand. . . . Then he signs that which he holds in his left hand; then, with that which is signed, the other half:—*S. James*." Given in Neale's *Hist. Eastern Church*, Gen. Introd. pp. 644, 650, 655.

<sup>o</sup> See a long and interesting dissertation in De Vert, vol. iii. pp. 297-305.

<sup>p</sup> "Primo ultra calicem ex utraque parte: secundo, calici æquale: tertio; infra calicem: quarto, sicut primo: quinto, ante calicem."—*Missale Sarum*, p. 619.



not horizontally as the first four but downwards,<sup>q</sup> and then from left to right, over the paten and in front of the chalice.<sup>r</sup> This he will do while saying the words, "by ✠ Him, and with ✠ Him, and in ✠ Him, be unto Thee, O God the Father ✠ Almighty, in the unity of the Holy ✠ Ghost;" then, holding the Host over the Chalice with the thumb and forefinger just resting on the lip of it, the left hand still holding the stem, he will slightly elevate<sup>s</sup> Chalice and Host together while saying "all honour and glory," and as he replaces<sup>t</sup> the Chalice and Host he continues aloud, "world without end."

He covers the Chalice with the pall, and resting his hands on the altar he "inclines." The choir chant "Amen," or the deacon may respond like as the server is directed to do at Low Mass.

232. Keeping his hands on the corporal the priest says "Let us pray. Admonished by," &c. As he commences the "Our Father" he raises and extends his hands. N.B. It is however a question whether this *Pater Noster* is not sufficiently represented by being said after the Communion of the people.

233. The priest says privately with hands extended as at the Collects, "Deliver us, O Lord" (*Libera nos quæsumus*), till at the words "by the help of thy loving kindness" he uncovers the Chalice, inclines, takes up the Host, and holding it over the Chalice<sup>u</sup> breaks It into two equal parts whilst he says, "through the same Thy Son Jesus Christ our Lord." Then holding the two Halves in his left hand over the Chalice, he will break off a Particle from one of them saying, "Who liveth and reigneth with Thee in the unity

<sup>q</sup> "La croix se fait à côté du calice, entre le calice et le prêtre, en descendant du bord du calice vers le pied."—*Missel de Paris* de 1516. "Il fait une petite croix vers le pied du calice."—*Nicolas de Ploüe*. Both quoted by De Vert.

<sup>r</sup> Several interpretations of the mystical meanings of these crossings are given by Durandus, lib. iv. cap. xlvi. 18, whose account of the way in which the crossings are made agrees with the Sarum rather than with the Roman rubric.

<sup>s</sup> This is the ancient place for the Elevation according to all western Liturgies. See Le Brun, vol. i. p. 543, and J. D. Chambers' *Divine Worship*. The Elevation of Host and Chalice separately immediately after the Dominical words is a later development.

<sup>t</sup> "Cum dicimus *per omnia sæcula sæculorum*, corpus cum calice levamus et statim in altari deposita cooperimus."—*Micrologus*, quoted by De Vert, vol. iii. p. 313, who shows that the modern Roman use of separating the words "per omnia," &c. from "omnis honor et gloria" is contrary to the rule of all ancient Uses. The rubric in the *unreformed* Roman Missal is, "Hic cum dextera manu Hostiam tenens: calicem deinde erigat cum utraque manu dicens."—*Missale Romanum*, A.D. 1536.

<sup>u</sup> "Supra calicem frangat Illud (Corpus Christi) per medium."—*Hereford Missal*.

of the Holy Ghost, God," and <sup>v</sup> out loud with inflections, "world without end." The choir chant "Amen."

234. Still holding <sup>w</sup> the two larger Particles in his left hand he will make three crosses within the circumference of the bowl of the chalice with the Particle which he holds in his right hand, while he chants, "The peace of the Lord ☩ be alway with ☩ you." To this the choir answer, "And with thy spirit," and go on at once to sing the *Agnus*, while the celebrant continues privately, "O Lamb of God," &c. After the words "grant us thy peace," he will place the third Particle in the sacrament of the Blood <sup>x</sup> making the sign of the cross and saying "May this most ☩ holy union," &c.<sup>y</sup> The choir meanwhile are chanting the *Agnus*.

235. Then, holding the two larger Particles over the paten with the thumb and finger of both hands, he says the three prayers<sup>z</sup> before communicating. He will incline <sup>a</sup> at the words "I worship Thee."

236. At the words "Hail evermore," he inclines slightly,<sup>b</sup> until at the words "in the Name," he takes both parts of the Host in his right hand, and making the sign of the cross<sup>c</sup> with them before his

<sup>v</sup> "Hic teneat duas Fracturas in sinistra manu, et tertiam Fracturam in dextera manu in summitate calicis, ita dicens aperta voce."—*Missale Sarum*, p. 622. The arrangement given in the text follows the ancient rules, but it may be desirable in many cases for a priest who uses these prayers to say nothing of them aloud.

<sup>w</sup> "In manibus suis."—*Manuale Eccle. Ebor.*, p. 35 of reprint by Surtees Society, A.D. 1875. Also from the works of T. Becon, chaplain to Abp. Cranmer, it appears that the priest held two Particles over the chalice while the third was placed in the sacrament of the Blood.

<sup>x</sup> "In all the Eastern liturgies the commixture of the Body and Blood takes place. This commixture if not absolutely primitive is at least of very venerable antiquity. In the West we find it recognised by the most ancient Missals; by the Council of Orange, A.D. 441; and by the fourth of Toledo. A mystical reason was soon devised, viz. that by the separate consecration of the bread and wine the Lord's death was more particularly set forth; by the union of the two, the estate of his glorified and incorruptible Body." Neale's *Hist. East. Church*, Gen. Introd. pp. 520, 522. See also Le Brun, vol. i. pp. 581-590.

<sup>y</sup> Here followed, at High Mass, the prayer *Domine Sancte Pater* and the giving of the *Pax*, except at Masses for the dead; see No. 446.

<sup>z</sup> These three prayers may perhaps be compared with the "profession of faith" in the Holy Eucharist which in Oriental rites is said by the priest immediately before he communicates himself. (See Neale as above, p. 522.) The first of the three, "O God the Father, Fount and Source" &c., is in the Hereford Missal transposed with the second, but does not occur at all in the Roman Missal.

<sup>a</sup> "Hic inclinet se sacerdos ad Hostiam, dicens."—*Missale Sarum*, p. 625.

<sup>b</sup> "Dicat cum humiliatione."—*Ibid.* p. 626.

<sup>c</sup> "Cruce prius facta cum ipso Corpore ante os."—*Missale Sarum*, p. 626.

mouth, rests his elbows upon the edge of the altar,<sup>d</sup> and reverently consumes them both.<sup>e</sup>

237. Then uncovering the Chalice he will "incline" and take it into his hands in the meanwhile saying with great devotion, "Hail evermore," &c. At the words "in the Name" he will make the sign of the cross before his mouth and communicate himself of It, taking into his mouth at the same time the Particle of the Host.<sup>f</sup>

238. Having replaced the chalice, it is desirable for the celebrant first to pass his finger over the edge of the lip so as to dry it; he will then re-cover it with the pall, "incline," and say with devotion, "I give thanks unto Thee," &c., which said he uncovers the chalice and ciborium, inclines, gives the former to the deacon, and himself taking the ciborium, or the paten, commences to communicate the people from the south side (see No. 284).

239. When all have been communicated the celebrant replaces the vessels on the altar; the chalice covered with the pall in the centre of the corporal, in front of it the paten, and behind it the ciborium covered with its lid. He then veils the whole with the "fair linen cloth"<sup>g</sup> and inclines lowly and reverently. If the paten and not a ciborium has been used for communicating the people, it will be well to turn a corner of the corporal over it before the vessels are veiled, lest in removing the "fair linen cloth" any remaining Particle should be swept off the paten.

240. The celebrant will commence the Lord's Prayer (the choir joining in at the words "which art in heaven") standing in the midst of the altar, and he continues in the same place during the Thanksgiving which follows, both it and the Lord's Prayer being said with hands extended.

241. He chants "Glory be to God on high," raising and extending his hands. He joins them again at the words "and in earth

<sup>d</sup> "Posant les coudes sur le devant de l'autel."—*Le Vavasseur*, vol. i. p. 281.

<sup>e</sup> De Vert and others show that sometimes one only of the two remaining portions of the Host would be consumed by the celebrant, while with the other the deacon and subdeacon were communicated. De Vert (vol. iii. p. 374) quotes "Ernoul, évêque de Rochester" in the twelfth century, on the subject.

<sup>f</sup> "Sanguinem cum Particulâ."—*Missale Romanum*. When wafers are used the Particle always floats on the surface and to avoid risk of irreverence it is important that the priest should consume It at once. Bread, whether leavened or unleavened, always sinks and then the Particle is necessarily not consumed till the final consumption after the Blessing.

<sup>g</sup> The "fair linen cloth" of the Prayer-book can hardly be said to be honestly represented by the pall, and indeed the pall in its present form was apparently not used in England; its use is suggested in this book because it is convenient and conducive to reverence.

peace" till the end. He bows at the words "we praise Thee," "receive our prayer," and again at the end, when he signs himself."<sup>h</sup>

242. At the end of the *Gloria in excelsis* the celebrant will lay his hands on the altar and "incline" towards the Blessed Sacrament; then, as the subdeacon retires from the footpace, the celebrant (to avoid turning his back on the Blessed Sacrament) will move a step towards the gospel side, at the same time bringing his hands together in front of his chest so that the tips of his fingers meet, yet without disjoining the thumb and forefinger of each hand; turning<sup>i</sup> by the right he will face west and so standing a little north of the centre of the altar will slightly extend and at once rejoin his hands as he says, "The peace of God," &c. As he says "and the blessing," he will rest his left hand on his breast with thumb and forefinger still joined, and raise his right hand to about the level of the lower part of his face with the three fingers extended<sup>k</sup> straight out and joined. As he says, "the Father, the Son, ✠ and the Holy Ghost," he will make the sign of the cross once,<sup>l</sup> and then continue to hold his hand erect as before till the choir commence chanting the "Amen," when he will turn back to the altar by the left, place his hands upon it, on the edges of the corporal, and "incline."

243. The celebrant will then carefully remove the "fair linen cloth," holding it between the first and second finger of each hand, the thumbs and forefingers being kept joined. He consumes what remains of the Blessed Sacrament without any more distinct bows or inclinations; the consumption of what remains, whether in the ciborium or in the chalice, being treated as one act, previous to which was made the inclination after the Blessing. N.B.—The celebrant must be careful to wipe out with his finger every Crumb from the ciborium or paten over the chalice. If he breathes on the paten, minute crumbs will not stick to it.

244. The celebrant will then go to the epistle side of the altar carrying the chalice and paten, his fingers joined as before.<sup>m</sup> The

<sup>h</sup> *Missal in English*, p. 295.

<sup>i</sup> The Prayer-book gives no direction when the priest is to turn to the people. The first Prayer-book of Edward VI, A.D. 1549, following the "Order of Holy Communion" A.D. 1548, has this rubric: "Then the priest turning hym to the people shall let them depart with this blessing: *The Peace of God*," &c.

<sup>k</sup> "Tous les auteurs."—*Le Vavasseur*, vol. i. p. 288.

<sup>l</sup> "Donne le bénédiction par un seul signe de croix, tous les doigts étant unis et étendus."—*Ibid.* But in the Roman rite the Blessing is not given before the ablutions. On every occasion except when he has touched the Host and not subsequently cleansed his fingers, a priest will bless with his thumb and fingers all extended straight out and joined; a bishop only extends the thumb and first two fingers.

<sup>m</sup> "Eat sacerdos ad dextrum cornu altaris cum calice inter manus, digitis adhuc

subdeacon pours wine into the chalice, which the celebrant will drink and say,<sup>n</sup> "Grant, O Lord, that what we have received," &c. (p. 49). Then setting down the chalice on the altar and putting the thumb and forefinger of each hand on the top of it he grasps the bowl with the three other fingers of both hands, and turns again to the subdeacon who will pour water over his fingers into the chalice.<sup>o</sup> Before drinking this second ablution the celebrant will cause water to be poured over the paten<sup>p</sup> and into the ciborium,<sup>q</sup> and will empty the whole into the chalice and drink it. Then he will wipe his lips, the chalice, ciborium, paten, and his fingers with the purificator, saying, "May this communion," &c. (p. 50). He will double the purificator, lay it across the lips of the chalice, put the paten on the top, and hand them to the deacon<sup>r</sup> in the midst of the altar. The ciborium is meanwhile removed by the subdeacon.

245. As soon as the deacon moves, the celebrant will return to the midst of the altar, bow his head, and say, "Let us venerate the sign," &c., and afterwards bowing, with hands joined, he will say secretly,<sup>s</sup> "O most Holy Trinity," &c. (p. 51), signing himself at "In the Name ✠ of the Father."

246. He then turns by the right, descends to the foot of the altar steps, where he stands facing the altar till he has received his biretta. He follows the deacon out putting on his biretta as he goes out of quire, and as he goes he says the first fourteen verses of St. John's Gospel.<sup>t</sup> If not said while returning to the sacristy these verses should be said when the celebrant has arrived there.

conjunctis sicut prius, et accedat subdiaconus et effundat in calicem vinum et aquam."—*Missale Sarum*, p. 627. See No. 139, notes y and z.

<sup>n</sup> "Post primam ablutionem dicitur hæc oratio."—*Missale Sarum*, p. 627.

<sup>o</sup> "Hic lavet digitos in concavitate calicis."—*Ibid.* It would appear from the Missal as if the priest had wine poured over his fingers into the chalice, and then afterwards washed them elsewhere with water, while the Manual of 1554 says, "Hic infundat idem diaconus aquam in calicem; qua hausta, eat sacerdos ad medium altaris," &c.

<sup>p</sup> "Si vero de patina, sicut quidam faciunt, Eam [Hostiam sacram] sumat, post celebrationem Missæ tam patinam quam calicem faciat aqua perfundi."—*32nd of the Constitutions of S. Edmund, Abp. Cant.*, A.D. 1236; quoted in Gibson's *Codex*, Tit. 20, Cap. 13; and in Johnson's *Engl. Canons*, Ang.-Cath. Libr., pt. ii., p. 142.

<sup>q</sup> "Le ciboire se purifie comme le patène."—*Le Vavasseur*, vol. i. p. 293.

<sup>r</sup> "Diaconus corporalia complicit, et in loco reponat, postea vero ipsa corporalia calici cum offertorio supponat."—*Sarum Manual of 1554*.

<sup>s</sup> *Missale Sarum*, p. 629.

<sup>t</sup> "Sacerdos vero in redeundo dicat Evangelium, *In principio*."—*Missale Sarum*, p. 629. It was not until the time of Pope Pius V, who reigned from A.D. 1566 to 1572, that this Gospel was ordered to be said at the altar by those who celebrated



247. In the sacristy, when all the choir have come in, he removes his biretta and says the collect, "O God who in this wonderful Sacrament," or other suitable prayer. After which he takes off his vestments with the aid of the deacon and subdeacon.

248. The celebrant will, if possible, avoid speaking till he has put off at least his chasuble, and after he has taken off his chasuble and other vestments he should go into the church, kneel down, and say his thanksgiving. A thanksgiving (see p. 54) is expressly ordered in both the Missal and Manual. "Cum vero sacerdos exuerit casulam et alia indumenta sacerdotalia dicat psalmos sub uno Gloria Patri cum hac antiphona," &c.—*Manuale Ecclesiæ Sarisburiensis*, A.D. 1554.

### CHAPTER III.

#### PLAIN CELEBRATION OF THE HOLY EUCHARIST, COMMONLY CALLED LOW MASS.

##### ARTICLE I.

##### DIRECTIONS FOR THE PRIEST AT LOW MASS.

##### § 1. *Preparations at the Altar and in the Vestry.*

249.



THE altar will have on it "a fair white linen cloth" hanging down at each end at least half way to the ground, but not more than two inches at most in the front. This linen cloth should not be removed when the Mass is ended, but should be itself covered (see No. 312) with a piece of silk, or other material, of the exact width of the *mensa*. This may fall down somewhat at each end, but should not show in front. A book-desk for the Office-book or Missal will be placed about half way between the centre and south end<sup>v</sup> of the altar, its lower edge parallel with the west side. The Missal may be placed, *closed*, on the book-desk or be carried in by the server (see No. 294). Two candles<sup>w</sup> only will be lighted, even on the greatest festivals. At the foot of the steps in front of the epistle corner will be placed a small bell for the server (see No. 305).

according to the Roman rite. Le Brun, p. 690, ed. 1726, gives a list of French dioceses in which it was said *en retournant à la sacristie*, and mentions other dioceses in which it was said either *à la porte de la sacristie*, or *dans la sacristie*. The subject is also discussed in Card. Bona, *Rerum Liturg.* Lib. ii. cap. xx. § 5.

<sup>v</sup> See No. 443.

<sup>w</sup> See No. 458.



250. *The credence-table* ought to be on the south side of the sanctuary. At a small altar in the side aisle it may sometimes be necessary to have the credence at the gospel end of the altar, but in every church the principal altar which stands in the chancel (*i.e.* the high altar) should always be provided with a small table, or a shelf attached to the wall, on the south side of the sanctuary. On it will be placed the two cruets with wine and water, a small dish of metal or glass, and a napkin for use when the priest washes his fingers, a box or plate with wafers<sup>x</sup> (or small portions of bread quite severed one from another), and the alms-bason if there is to be a collection.

251. *In the sacristy* the priest will prepare the chalice and paten<sup>y</sup> as follows: he lays a purificator<sup>z</sup> across the bowl; on it he places the paten with the large wafer for the celebrant; on the paten he places the pall,<sup>a</sup> covering the whole with the silk chalice veil. On the top of all he will place the burse<sup>b</sup> containing the corporal<sup>c</sup> and the "fair linen cloth." (Sometimes it is more convenient to place the "fair linen cloth," folded up, on the pall and under the silk veil.) The priest should see that the markers in the Missal are in their proper places.

If a ciborium is to be used it should be placed on the altar before the commencement of the service by a priest or deacon vested in surplice or alb. A layman may not do this.

252. The priest then puts on over his cassock an amice (see No. 186), alb, girdle, stole, maniple, and chasuble, saying meanwhile to himself, or in a low voice, the hymn, "Come Holy Ghost our souls inspire," followed by the 43rd Psalm, and the rest as at p. 6; but apparently the Psalm should not be commenced till he is ready to go to the altar, and should be so timed that he finishes as he arrives at the altar. When vested he will put on his biretta, take up the chalice with his left hand, and follow the server. He will wear his

<sup>x</sup> See No. 2, note *b*.

<sup>y</sup> See *Missal in English*, p. xlv. N.B. The paten should be quite smooth and plain on the upper surface, without any engraving or ornament.

<sup>z</sup> The *purificator* is a small linen napkin 11 or 12 inches square folded in three, so as to be about 12 × 4 inches when laid across the mouth of the chalice.

<sup>a</sup> The *pall* is a piece of stiff card about 7 inches square covered on both sides with linen. See No. 239, note *g*.

<sup>b</sup> The *burse* is a case in which corporal, pall, and oftentimes the fair linen cloth, are kept. It is made of two pieces of card-board covered with silk, and should be about 9 or 10 inches square.

<sup>c</sup> The *corporal* is a cloth of fine linen from 18 to 21 inches square, and should always be folded in three, first from the front and back, then from the sides again in three, first from the right side, then from the left, each of the ends being turned over the centre, bringing it to about 6 or 7 inches square when thus folded.

biretta till he arrives at the steps of the altar, whether he goes through the quire or not.

§ 2. *Concerning the approach to the Altar.*

253. In carrying the chalice the priest will hold the knob of the stem with his left hand underneath the silk veil, the hand being very slightly higher than the elbow, thus keeping the forearm from elbow to wrist nearly horizontal. He will steady the burse on the top of the chalice by resting the tips of the thumb and fingers of his right hand upon it. He should not lay the palm of the hand flat on the burse to steady it. If the chalice veil comes down to the foot of the chalice only on one side he will turn that side away from himself, observing that the burse is always so placed that the opening is towards himself.

254. If he is going to celebrate at a side altar and passes the high altar on his way he bows without uncovering,<sup>d</sup> taking care as he bows to hold the chalice upright all the time. If he passes any altar at which Mass is being said :—(1) at the moment of the Consecration, he will kneel down on both knees carefully keeping the chalice upright, he will then uncover and remain till the Consecration Prayer is ended, after which he will put on his biretta again, rise, and go on to where he is himself about to celebrate ; (2) between the consecration and the communion of the people, he will kneel on one knee<sup>e</sup> for a moment but not uncover ; (3) while the people are being communicated, he will kneel, and then having raised his biretta will at once replace it and proceed. He will not make any reverence to side altars while he is carrying the chalice. If a priest on his way from the sacristy to say Mass meets another returning, the former gives way to the latter.

255. Arrived at the altar at which he is to celebrate the priest will take off his biretta, give it to the server on his right, bow, and then ascend the step or steps in the midst.

256. Placing the chalice somewhat towards his left hand (*i.e.* towards the north of the altar, the book-desk being towards the south), he will remove the burse from the top, and with his right hand take out the corporal and “ fair linen cloth.” The burse itself he will stand on its edge on the altar, leaning against the gradine or re-table at the back, towards the north side. The corporal he

<sup>d</sup> See *Le Vavas seur*, vol. i. p. 252, for all these directions in paragraph No. 254.

<sup>e</sup> The direction to genuflect when not actually engaged in saying Mass, though here copied from Roman authorities, is quite in accordance with old English rules ; see No. 444.

spreads in the centre of the altar, taking care not to let any portion of it hang over in front.<sup>f</sup> The "fair linen cloth" will remain south of the corporal in any convenient place.

He then moves the chalice, from where he first placed it, on to the corporal, taking care that the side of the silk veil which comes down to the foot is in front.

257. He next goes to the south side, opens the Missal at the commencement of the Communion service, returns to the midst of the altar, bows slightly, and turning by the right, steps off the footpace or comes down the steps.

§ 3. *From the Introit to the Offertory.*

258. Standing *in plano* with the server kneeling on his left and responding, the priest with hands joined will commence in a low voice, "Lead us not into temptation," saying the Confession and the rest as on p. 7. After the response, "From this time forth for evermore," the priest at once goes up to the altar and says, "Let us pray," and the prayer, "Take away from us," &c., as on p. 8.

259. After which he goes to the book on the south side, about half way between the midst of the altar and the south end, and facing due east says aloud the "Our Father," and Collect for Purity, *manibus extensis*, i.e. with hands raised nearly as high as and directly in front of his shoulders, the palms towards each other and elbows touching his sides. (See No. 198, note *w*.)

260. To say the Commandments he will stand with hands joined facing west. If the priest here says, in accordance with ancient custom, "The Lord be with you," he will say it towards the west when the last Kyrie is ended before turning back to the altar, and while saying it will slightly raise, extend, and again join his hands.

261. The Collects are said *extensis manibus*, as described above.

The Epistle ought properly to be read facing east, the book still lying on the desk and the priest placing his hands on the book; but if it is read facing west the priest will take the book into his hands and himself read it, replacing the book on its desk directly afterwards.

262. The priest having read the Epistle will at once go to the centre of the altar, and standing there facing east, with joined hands and bowing slightly, will say:<sup>g</sup> "Lord, bless. The Lord be in my heart and in my mouth that I may proclaim the holy Gospel of

<sup>f</sup> Le Vavas seur, vol. i, p. 254.

<sup>g</sup> "Si autem sacerdos per semetipsum celebret, dicat privatim: Jube Domine benedicere, et postea dicat ipsemet: Dominus sit in corde meo et in ore meo ad pronuntiandum."—*Missale Sarum*, p. 12.

God, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." Then passing on to the northern or gospel corner, he will stand facing nearly north and say: "The Lord be with you." The server answers: "And with thy spirit." The priest: "The holy Gospel is written," &c. At these words he will make the sign of the cross on the book at the commencement of the Gospel with the thumb of his right hand, and then turning to the east as the server says "Glory be to Thee, O Lord," will sign himself on the forehead and breast. N.B.—He is not directed to sign himself on the lips, as in the Roman rite. (See No. 158, notes *h* and *i*.)

If there be no server it is convenient for the priest to carry the book and desk across from south to north as soon as he has finished the Epistle, and then return from the north to the centre to say "Lord bless," &c.

263. Turning back towards the north he will read the Gospel with his hands joined. At the end he will lift up the book, kiss it, replace it on its desk, and move them both together towards the centre of the altar.

He will say the Creed standing in the midst, and will sign himself at the end. He will bow reverently at the Name of Jesus and at the mention of the Incarnation and of the world to come, as directed in No. 204, which see.

#### § 4. *From the Offertory to the Consecration.*

264. The priest will read an offertory sentence facing east, and will then take off the silk veil from the chalice. A convenient way to do this is to take hold of the two corners which hang down behind and raise them so that the veil hangs straight down like a curtain or blind between the chalice and the breast of the priest; stepping to the right he allows the lower end of the veil to rest on the altar, then extending his hands further from him and lowering them, he allows about a third of the veil to rest on the altar, then a slight movement of the hands forward and back again leaves the veil folded in three, in a long narrow fold, with the proper side visible, and the corners ready to be taken hold of again when the service is ended. He may say a second offertory sentence while doing this.

265. If a ciborium be not used (for use of ciborium, see No. 267), the priest will then carry the chalice with paten and pall on the top, towards the south side, set it down near the epistle corner, remove the pall, take the paten into his hands, and receive from the server sufficient breads for the communicants; he places the paten

in silence on the corporal, taking care that the large bread is lying on the top of the others.

266. He then returns at once to the epistle corner and holding the chalice with his left hand, wipes it out with the purificator. Receiving the cruet<sup>h</sup> from the server he himself pours in sufficient wine<sup>i</sup> for the communicants. Handing back the wine-cruet he makes the sign of the cross over the cruet of water held out to him by the server, saying as he does so: "By Him be it blessed from whose side came forth Blood and Water, ✠ in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." He then takes the cruet and himself pours a few drops<sup>k</sup> of water into the chalice. Giving back the cruet to the server, he next carefully wipes off with the purificator any drops of water or wine adhering to the lips of the chalice, lays down the purificator on the altar, and places the chalice towards the centre near the south edge of the corporal.

267. If however a ciborium be in use the priest, having removed the silk veil from the chalice, will next uncover the ciborium which is standing behind the chalice, and carrying it to the epistle corner, will place in it the breads for the communicants which he will receive<sup>l</sup> from the server. Returning to the centre he replaces the ciborium on the corporal, placing it now by the side of the chalice towards the south; he then removes the pall, takes the paten with the large wafer from the top of the chalice, and places it also on the corporal. This done he takes the chalice in his hands and, going again to the epistle corner, receives the wine and water as directed above in No. 266.

268. Standing in the midst of the altar he places the chalice about the centre of the corporal, the paten being in front of it, and the ciborium on the right, between it and the south edge of the corporal. He will then lift the paten with the bread on to the top of the chalice, and slightly raising both together will say in a low voice: "Receive, O Holy Trinity, this oblation which I offer Thee in memory of the Passion of our Lord Jesus Christ, and grant that

<sup>h</sup> In a note on p. xlv. of the *Sarum Missal in English*, it is stated that the earlier practice is to prepare the chalice in the sacristy.

<sup>i</sup> See No. 2, note a.

<sup>k</sup> In no case may there be more than one third of water to two thirds of wine.

<sup>l</sup> The ciborium itself must not be used by the server to bring the breads from the credence-table, because it is irregular for a layman to handle the sacred vessels in the presence of the congregation. The lay-clerk who brings in the vessels at High Mass has his hands muffled in the humeral veil; the vessels themselves are covered; and they are carried, not to the altar but to the credence-table. It is the deacon who hands them to the priest at the altar.



being acceptable in thy sight, it may ascend to Thee and avail for the eternal salvation of me, and of all the faithful, through Christ our Lord.”<sup>m</sup> This said he replaces the chalice in the centre, making the sign of the cross with it as he sets it down; he then takes the paten from off the chalice and replaces it in front, covers the ciborium with its lid and sets it behind the chalice, and covers the chalice itself with the pall.

269. He will then go to the epistle corner of the altar and wash his fingers with a little water poured over them by the server, and will wipe them with the small napkin on the server’s wrist. As the water is poured on his fingers he says: “Cleanse me, O Lord, from all defilement of mind and body, that so I may perform the holy work of the Lord.”

270. The priest then returns to the centre and bowing down before the altar with hands joined says: “In the spirit of humility and with contrite heart may we be accepted of Thee, O Lord; and may our sacrifice be so offered in thy sight as to be accepted of Thee this day, and be well pleasing to Thee, O Lord God.” Here he will kiss the altar on the right of the oblations, and continue: “✠ In the Name of the Father, and of the Son, and of the Holy ✠ Ghost. Amen.” Making the sign of the cross over the oblations, and then signing himself.

Then at once, if he says the *Orate fratres*, he will turn to the people and extending and closing again his hands, will say in a low voice: “Brethren and sisters, pray for me that this our common sacrifice may be accepted by the Lord our God.” The server answers privately: “The grace of the Holy Ghost,” &c.

271. When there are alms to be offered the server here brings the dish, in which he has received the bags, to the right of the priest standing in the midst of the altar, who will turn to the right to receive it. Setting it on the altar where there is room, the priest may say: “Receive, O Holy Trinity, the offerings of thy people, as Thou didst the alms of Cornelius and the widow’s mite, and accept them through Jesus Christ our Lord.”<sup>n</sup> Having thus placed the alms-dish “upon the holy table,” he will give it back again to the server to be placed on the credence-table or elsewhere.

272. The priest will face east while he says, “Let us pray for the whole state,” &c. The prayer will be said as a collect, *extensis manibus* (see Nos. 259 and 198, note *w*). Pauses made in the prayer should be of very short duration.

<sup>m</sup> This prayer is from the *Hereford Missal*.

<sup>n</sup> From the Priest’s Prayer-book.



273. He will kneel down at the altar, and himself say the Confession (see No. 215, note a).

Standing up and turning by the right, he will say the Absolution, facing west with hands joined, but may make the sign of the cross towards the people at the words "pardon and deliver you." He remains in the same position, facing the people with hands joined, during the Comfortable Words.

274. As he commences "Lift up your hearts," he raises and extends his hands, holding them in that position till after the response. As he commences "Let us give thanks unto our Lord God," he lowers his hands, joining them before his breast; and this being said he at once turns by the right to face east again. He says the Preface with extended hands (see Nos. 259 and 198 note w).

275. At the *Sanctus* the priest joins his hands and raises his arms a little. Herecites the *Sanctus* and goes on to say silently: "Blessed is he that cometh in ☩ the Name of the Lord. Hosanna in the Highest." He will keep his hands joined till he signs himself at the words "Name of the Lord."

276. Then immediately, having glanced upward towards heaven, he begins: "Thee, therefore, O most merciful Father" (*Te igitur*, p. 33), with body inclined, hands joined and resting on the altar in such manner that the tips of the little fingers touch the front edge, the other fingers projecting over the slab. He will kiss the altar on the right of the chalice while saying the words "wouldest accept and bless," and make the sign of the cross, over chalice and paten together, at each of the three words, "gifts," "offerings," and "holy." He will then extend his hands in front as at the Collects, and continue, "which we offer," &c.

At the words, "This oblation therefore," he will look at the oblation with great reverence, and lay his hands on the altar on either side of the corporal raising them again after the word "family."

277. At the prayer of Humble Access the priest will kneel. He may keep his hands joined, the extremities of the fingers resting against the edge of the altar. This prayer ended he will rise immediately, and without any pause say: "Almighty God, our heavenly Father," &c., with his hands raised and extended in front as before.

278. At the words, "And grant that we, receiving," &c. (which may be taken as equivalent to the ancient *Quam oblationem*, see No. 450), he will again "look at" the oblation, and place his hands on the altar; keeping his left hand on the altar he will sign the oblations with his right at the words "creatures," "bread," and "wine," and will make the sign of the cross over the paten only, at the word "Body," and over the chalice only at the word "Blood."

If a ciborium is being used, he will here move it from behind the chalice to the right of the paten, and take off the cover.

279. At the words "Who in the same night that He was betrayed," he will raise the paten slightly with both hands, and looking upwards will say, "took bread"; looking down again immediately, he replaces the paten, and takes up the large bread with the thumb and first finger of both hands as he says, "and when He had given thanks"; at the word "thanks" he will make the sign of the cross over it with his right hand, holding it near the bottom by the thumb and finger only of his left hand; then as he says, "He brake it," he will make a very slight rent in the bread from the bottom edge upwards; without pausing he continues, "and gave it to his disciples saying, 'Take, eat,'" meanwhile laying his right hand upon the uncovered ciborium, or upon the paten if the people's breads are on it and not in a ciborium.

280. After having said the word "eat," and not before, the priest, holding the bread with the thumb and forefinger of both hands, the other fingers extending out behind it, will lean forward, carefully rest his elbows on the edge of the altar, incline his head slightly, and directing his attention to all the breads to be consecrated will say quietly and distinctly, "This is My Body which is given for you." These words ought to be said in one and the same breath, without pause.

After these words the priest continues to hold the Host with the thumb and forefinger of both hands but withdraws his elbows till his wrists rest on the edge of the altar; at the same time he will draw back his right foot, so that the toe may touch the ground several inches behind the left heel, and standing firmly on the left foot will bend both knees a little thus bringing the right near to the calf of the left leg.<sup>o</sup> In this way he will "incline" towards the Host and with bowed head adore.<sup>p</sup>

Having thus inclined, he elevates the Host and during the elevation will say the words: "Do this in remembrance of Me."

After the elevation he will reverently replace the Host on the paten, "inclining" towards It again as he puts It down, and will cover the ciborium.

281. From this point till after the ablutions the priest will not disjoin the thumb and finger of either hand, except for the purpose of touching the Host; and whenever he has been touching the consecrated Particles he will rub his thumb and forefinger together over the paten, or chalice, to remove Crumbs.

<sup>o</sup> "Dextrum genu ad sinistram suram admovetur."—*Lyons Missal*; see No. 444.

<sup>p</sup> See No. 225, notes *s*, *t*, *u*.

282. Taking the pall between the first and second fingers the priest uncovers the chalice and continues, "Likewise after supper He took the cup," while he slightly raises the chalice with both hands; he replaces it immediately, and retaining hold of it with the left hand makes the sign of the cross over it with the right while saying, "and when He had given thanks"; then, laying his hand on the chalice as he continues the sentence, he takes it up holding the knob or the bottom of the bowl with his right hand and the foot with his left, rests his elbows on the edge of the altar, bows his head, and quietly, distinctly, and continuously says, "This is My Blood of the New Testament, which is shed for you and for many for the remission of sins." After these words the priest replaces the Chalice, and keeping his hands on the altar will "incline" as before, and then elevate the Chalice, saying while he does so, "Do this as oft as ye shall drink It in remembrance of Me." Replacing the chalice he covers it again with the pall, and again reverently "inclines." N.B.—He is not to kneel down to say the private prayers which he may be accustomed to use at this point of the service, whether they be the ancient Canon or any other devotions.

§ 5. *From the Consecration to the end of the Service.*

283. The priest may continue according to the directions given for the celebrant at High Mass (see Nos. 228 to 237) until he has communicated himself in both kinds, and will remember that, when he replaces the chalice, it is desirable for him to pass his finger over the edge of the lip to dry it before he re-covers it with the pall. Having done this he will incline and say with devotion, "I give thanks unto Thee," &c., p. 44.

N.B.—The celebrating priest must *always* receive; assistant clergy need not, and if they have already communicated on that day may not.

284. It is usual and convenient to move from south to north in communicating the people. As he communicates each person the priest may make the sign of the cross<sup>q</sup> with the Host or Particle, but must take care not to move It beyond the circumference of the paten or ciborium. The people should be taught to receive, not with their fingers, but in their hands as directed in the Prayer-book.

A priest or deacon carrying the Blessed Sacrament should devote his whole attention to It, and while administering Communion in

<sup>q</sup> "Donne la Communion à chacun, faisant avec la sainte Hostie un signe de croix sans sortir de la circonférence du ciboire ou de la patène."—*Le Vavas seur*, vol. i. p. 292.

either kind will take no notice of the Sacrament elsewhere, whether It be on the altar or in the hands of another minister.

285. When the people have all communicated in both kinds and the priest has carried back the chalice to the altar, or received it at the altar from an assistant priest or deacon, he should carefully remove with the tongue any drops which may be on the outside of the bowl or on the rim, and it is desirable that he should pass the forefinger of his right hand round the lip of the chalice to dry it before he covers it with the pall.

When the vessels are replaced on the altar the chalice, covered with the pall, should stand as before about the centre of the corporal, with the paten in front of it, and the ciborium behind it covered with its lid. The priest then veils the whole with the "fair linen cloth," and inclines lowly and reverently. In lifting the "fair linen cloth" he will hold it between the first and second finger of each hand, the thumbs and forefingers being kept joined.

If the paten has been used for communicating the people, it will be well to turn a corner of the corporal over it before the vessels are veiled, lest in removing the "fair linen cloth" any remaining Particle should be swept off the paten.

286. The priest says the Lord's Prayer, and one of the following Prayers, in the midst of the altar *extensis manibus* (see No. 259). Having joined his hands at the end of the Prayer he extends them again as he commences the *Gloria in excelsis*, joining them at the words "and in earth peace" till the end. He bows at the words "we praise Thee," and at "receive our prayer," and again at the end when he signs himself.

287. As he says "Amen," the priest lays his hands upon the altar and "inclines" reverently (see No. 280) towards the Blessed Sacrament. Raising himself immediately, he turns by the right in such wise that he moves somewhat towards the north away from the centre of the altar so as to avoid turning his back upon the Blessed Sacrament. He will slightly extend and at once rejoin his hands as, facing west,<sup>r</sup> he says, "The peace of God," &c. When he comes to the words "and the blessing," he will rest his left hand on his breast with thumb and forefinger still joined; his right hand he will raise to about the level of the lower part of his face, with thumb and forefinger still together, but with the other three fingers extended straight out and joined. As he says the words "the Father, the Son, ✠ and the Holy Ghost," will make the sign of the cross once, afterwards continuing to hold his hand erect as before till the server

<sup>r</sup> See No. 242, note *i*.

says "Amen," when he will turn back by the left to the altar, place his hands upon it, and incline.

288. The priest will then carefully remove the "fair linen cloth" and consume what remains of the Blessed Sacrament without any more distinct bows or inclinations; the consumption of what remains, whether in the ciborium or in the chalice, being treated as one act previous to which was made the inclination after the blessing. N.B.—The priest must be careful to wipe off with his finger every Crumb from the paten and ciborium over the chalice.

289. He will then go to the epistle side of the altar carrying the chalice and paten, the thumb and forefinger of each hand joined as before, and the server will pour a little wine<sup>s</sup> into the chalice as it is held out to him for the purpose. The priest will move the chalice about in such a way as to make the wine circulate gently round the cup before he drinks it. Setting down the chalice on the altar and saying to himself "Grant, O Lord, that what we have received," &c. (p. 49), he will place the thumb and forefinger of each hand on the top of the chalice, grasp the bowl with the three other fingers of both hands, and turn again to the server who will pour water over his fingers into the chalice. The priest will then set down the chalice again on the altar and hold out first the paten<sup>t</sup> then the ciborium, for a little water to be poured into them, this he will empty into the chalice and drink. He will then with the purificator wipe his lips and also the chalice, paten, ciborium, and his fingers, saying, "May this communion," &c. (p. 49). Folding the purificator he will stretch it across the lips of the chalice, place the paten on the top of it, and the pall on the paten.

290. Leaving the vessels at the south side of the altar he goes to the midst and there bowing says, "Let us venerate the sign of the cross whereby we have received the sacrament of salvation." He will then fold up the corporal and "fair linen cloth," place them in the burse, move the vessels to the centre, cover them with the silk chalice veil, and place the burse on the top, all as at the commencement. If a ciborium has been used it will be placed behind the chalice where it stood at first. After this he bows, says secretly with joined hands, "O most Holy Trinity," &c. (p. 50), and then closes the Missal if the server has not already taken it away.

291. The priest will come down from the altar carrying the chalice in the same way as he brought it in, and standing off the footpace (or at the bottom of the steps if there are many), will turn to face east. Having bowed, he will receive his biretta from the

<sup>s</sup> See No. 139, notes y and z.

<sup>t</sup> See No. 244, notes p and q.



server, put it on, and follow the server to the sacristy saying the first fourteen verses of St. John's Gospel. If the priest has not said the verses from St. John while going to the sacristy he says them when he has arrived there, but he is not to say them at the altar. (See No. 246, note t.)

292. Having set down the chalice in the sacristy, said a collect with the server, and taken off his maniple and chasuble, the priest will return to the altar and bring away the ciborium, unless there be another priest or deacon who, vested in surplice, can fetch it for him.

293. He will then take off the rest of the vestments, go into the church, kneel down, and say his thanksgiving (p. 54).

NOTE.—If a priest has to celebrate without a server, it is better to place the cruets on the re-table rather than have to leave the footpace to reach them on the credence-table.

## ARTICLE II.

### THE DUTIES OF SERVER AT LOW MASS.

#### § 1. *General Directions and until the Offertory.*

294.

THE server should be at church a quarter of an hour before the time for the commencement of the service, and having said a short prayer, will vest in cassock and surplice.<sup>u</sup> He will not begin to prepare the altar or credence till he has put on his surplice. Laying out vestments<sup>v</sup> (which however is more properly the work of the sacristan) and other preparations in the vestry or elsewhere, away from the altar, will be done wearing a cassock without the surplice. For the preparations required see Nos. 249 and 250. Of the candles, that on the epistle (or south) side should be lighted first and put out last according to Baldeschi. The Missal may be placed on the desk<sup>w</sup> on the altar, closed, or may be carried in with the priest.

295. The server will assist the priest to vest taking care that his alb hangs evenly all round, about an inch from the ground, and that the chasuble hangs straight.

296. He will walk before the priest to the altar with hands joined (or carrying the Missal with both hands) and will on no account

<sup>u</sup> "At no time might any clerk minister about the altar unless he had on at least a surplice, for it was enacted that: 'Nullus clericus permittatur ministrare in officio altaris nisi indutus sit superpellicio.' (*Constitutiones Walteri Raynold, Cantuar. Archiep.* A.D. 1322, apud Wilkins, *Concil. Magn. Brit.* vol. ii. p. 513)"—*Church of our Fathers*, vol. ii. p. 9.

<sup>v</sup> See No. 1.

<sup>w</sup> Le Vavas seur, vol. i. p. 320.



stare about as he goes. Arrived at the altar he will stand a little toward the south side and receive the priest's biretta in his right hand. Having bowed with the priest he will (go up with him to the altar, place the Missal closed on the book-desk), take the biretta to the credence, or other convenient place, and leaving it there will return to the front of the altar, to the north or gospel side.

297. He will kneel down at once "on the pavement upon which the celebrant stands; he may kneel upon the step after the priest has ascended to the altar."<sup>x</sup> He will always stand or kneel on the side opposite to that on which the Missal is. He will say the Responses and Confession (see p. 7), with the celebrant. These and all other responses in the service he should, if possible, know by heart.

298. He will kneel on the north side till the end of the Epistle.<sup>y</sup> Then rising, while the priest moves to the middle of the footpace, the server goes up to the altar, takes the Missal with its desk, and carrying it to the north side sets it down in such a way that the upper part of the book is somewhat turned towards the north end of the altar. In passing and repassing the middle of the altar he will slightly bow his head towards the cross.—N.B.—On this and on all similar occasions he must take care that the bowing of the head is not done hurriedly after the manner of a hasty nod.

299. Having moved the book he retires to the south side below the steps and stands there facing a little towards the priest. If the priest says audibly: "The Lord be with you," he answers: "And with thy spirit." At the giving out of the Gospel he signs himself on forehead and breast<sup>z</sup> and says: "Glory be to Thee, O Lord," except in Holy Week when this "Glory" is omitted.<sup>a</sup>

300. During the Creed the server will remain on the south side where he is and may either stand or kneel. He will recite the Creed in an audible voice with the priest and will bow his head when the priest bows or inclines. He will sign himself at the beginning of the Creed, and with the priest at the end.

### § 2. *From the Offertory to the end of the Service.*

301. When the priest commences the offertory sentence the server will rise and go round *in plano* to the credence. There he will take up the box or plate<sup>b</sup> with the breads, and turning by the left<sup>c</sup> will go to the south end of the footpace, where he will present the breads to

<sup>x</sup> Dale's Ceremonial, translated from Baldeschi.

<sup>y</sup> All authorities.

<sup>z</sup> Sarum Rubric for Advent Sunday, see No. 158.

<sup>a</sup> See No. 158, note i.

<sup>b</sup> A ciborium may not be used for this purpose, see No. 267, note L.

<sup>c</sup> "Se tournant alors sur sa gauche."—*Le Varvasseur*.

the priest when he comes for them. Returning at once to the credence the server will put down the box of breads and take up the cruets, the wine in his right hand, the water in his left. He will hold the cruets by the foot or in such a way that the priest can conveniently take hold of them (by the handles if they have handles) and pour out of them. Coming back again to the south end of the footpace he will present the wine-cruet to the priest; then, changing the water-cruet from his left to his right hand, he receives back the wine-cruet in his left.<sup>d</sup> With his right hand he holds out the water-cruet to the priest, who makes the sign of the cross over it, and blesses the water before taking the cruets to pour a few drops into the chalice. The server receives back the water-cruet, as he gave it, with his right hand. Turning by the right<sup>e</sup> he goes back to the credence.

302. He will set down the wine, and with his right hand will take the water-cruet (by the handle), with his left the small dish, and will return to the epistle corner, having first hung the napkin over his left wrist in such manner that the priest can readily take it. When the priest arrives to wash his fingers the server will pour a few drops of water over them, holding the small dish under the fingers to receive the water. When the priest has wiped his fingers, the server turning by the right carries back cruets, napkin, and dish to the credence, emptying the latter into the piscina if there be one. If there is no piscina he will set down the dish and will empty it after the service.

303. If there are no alms to be offered the server will at once return to his former position on the south side, kneel down there below the footpace facing east, and when the priest has said, "Brethren and sisters pray for me," &c., will respond in a low voice: "The grace of the Holy Ghost," &c. (p. 22). If however there are alms to be offered the server will kneel down near the credence-table,<sup>f</sup> facing the priest, to say "The grace of the Holy Ghost," &c., before he goes to fetch the alms.

304. When there are alms to be offered the server receives the bags in an alms-bason, which he carries to the right hand of the priest standing in the midst of the altar. After it has been presented and placed on the altar the server carries it to the credence-table or other convenient place, and returns to his position on the south side, kneeling below the footpace.

305. At the *Sanctus* he will ring the bell three times, not violently.

<sup>d</sup> "Tous les auteurs."—*Le Vavasseur*.

<sup>e</sup> "Par la droite."—*Le Vavasseur*.

<sup>f</sup> "At the 'Orate fratres' the server . . . will kneel where he happens to be at the time."—*Dale*.

He will ring again three times at each Elevation,<sup>g</sup> that is to say, the instant he sees the priest begin to incline after the consecration of the Host he will ring, and likewise after the consecration of the Chalice. N.B.—There is no Anglican authority for lifting the tail of the chasuble.

306. Remaining on his knees he will bend forward in profound adoration of the holy Presence while the priest says his private prayers. Some priests may possibly end two of these prayers audibly, saying: "World without end." If he does so the server will each time answer in a low voice, "Amen." After the second Amen the priest will go on to say, "The peace of the Lord be alway with you;" the server will answer: "And with thy spirit."

307. In some places in Italy and France it is the custom to ring at the communion of the celebrant, a custom which Le Vavas seur mentions without either blame or praise. In England it might be useful as a signal to intending communicants to approach.

308. When the priest is ready to communicate the people the server rises from his knees and at once goes round to any convenient place near the credence-table, where he may stand or kneel facing the Blessed Sacrament during the Communion. If he stands he should genuflect towards the Blessed Sacrament as soon as he arrives and before he leaves. *He will be careful not to stare at the communicants.* The Communion ended, he will return to his former position on the south side and there kneel till the end of the service.

309. After the Blessing the server will continue kneeling till the priest has made his inclination, then rising he will at once<sup>h</sup> go round *in plano* to the credence and take the cruets (by their handles), the wine in the right hand, the water in the left. Turning by the left he will go up to the epistle corner of the altar, on to the footpace<sup>i</sup> if it extends far beyond the south end of the altar. Arrived here he will genuflect, and then remain with head bowed in reverence holding the cruets till the priest comes to him for the ablutions.

310. When the priest comes to the epistle corner the server will pour a very little wine<sup>j</sup> into the chalice which the priest holds out to him.

When the priest has drunk the wine the server will pour a little

<sup>g</sup> "Plusieurs Synodes d'Angleterre ordonnerent aussi d'élever l'Hostie et de sonner la petite cloche."—*Le Brun*, vol. i. p. 480.

<sup>h</sup> "Il va directement à la credence."—*Le Vavas seur*, vol. i. p. 330.

<sup>i</sup> "S'il est nécessaire pour verser commodément du vin lorsque le prêtre lui présentera le calice."—*Ibid.* "Accedat subdiaconus vel alius minister."—*Missale Sarum*, p. 627.

<sup>j</sup> See No. 139, notes y and z.

water over the priest's fingers into the chalice, then some more on the paten,<sup>k</sup> and into the ciborium if one has been used.

Turning by the right he will carry back the cruets to the credence-table, take up the priest's biretta, and go round to where he knelt on the south side. There he will stand till the priest comes down and stands beside him when he will hand him his biretta, bow with him to the altar, and precede him to the sacristy.

311. If the Missal was carried in with the priest at the commencement, the server will go up to the altar while the vessels are being covered up, and himself take the Missal from its desk to carry out.

312. In the sacristy the server will assist the priest in taking off his vestments, and will then go to put out the candles on the altar commencing on the gospel side. Having extinguished the candles he will spread the covering (see No. 249) on the top of the altar, bring the cruets, bread canister, &c. from the credence into the sacristy, and then, and not till then, he will take off his surplice.

313. A *priest or deacon acting as server* will vest in cassock and surplice without hood or stole, and will in all respects follow the directions for a lay server. Should he be required to assist in administering the chalice he will put on a stole immediately before doing so and take it off as soon as he has finished. He will genuflect before taking the chalice from the hands of the celebrant and after returning it to him. A priest will wear the stole on both shoulders, a deacon on the left shoulder with the ends tied on the right hip. He should not kiss the stole on putting it on or taking it off in the presence of the Blessed Sacrament.<sup>1</sup> If he intends to communicate before he assists in communicating the people he will be careful to put on his stole first, before he himself receives the Communion.

<sup>k</sup> See No. 244, note *p*.

<sup>1</sup> "En présence du Saint Sacrement . . . on omet tous les baisers, S. Cong. A.D. 1831."—*Le Vavasseur*, vol. i. p. 476.

## CHAPTER IV.

CHORAL CELEBRATION OF THE HOLY EUCHARIST WITHOUT DEACON AND SUBDEACON, COMMONLY CALLED MISSA CANTATA.

## ARTICLE I.

EXPLANATIONS AND GENERAL DIRECTIONS.

314.



HERE are two distinct forms of ceremonial for a Missa Cantata, according to whether incense is or is not used, in both of which the celebrant is "served" by two boys or lay-clerks. One or other of these recognised forms of ceremonial should always be followed at all choral Masses, which, for the want of two clerks in holy orders to assist as deacon and subdeacon, cannot be celebrated with the full ceremonial of High Mass.

315. An assistant priest or deacon at a Missa Cantata should occupy a stall in the quire vested in surplice and hood.<sup>m</sup> If he be the preacher at that service he may, in addition, put on a stole of the colour of the day before he commences his sermon though it is in no way obligatory for him to do so.<sup>n</sup> He will return to his stall when the sermon is ended.

316. If a second clergyman is needed to assist in communicating the people he will remain in the quire till the time of communion, when he will put on a stole and going up to the altar will receive the chalice from the hands of the celebrant to administer to the communicants. He will genuflect before taking the chalice and after returning it. Should the assistant clergyman be only in deacon's orders he will wear his stole on the left shoulder tied on the right hip. A priest will wear it pendant from both shoulders. A clergyman assisting in the administration should attend to the directions as to moisture from the lip of the chalice given above in No. 176.

317. The altar and credence-table will be prepared as directed in Nos. 249 and 250, except that the Office-book or Missal will always

<sup>m</sup> No ancient authority has ever been produced for wearing a stole over the surplice in quire; see No. 385.

<sup>n</sup> "Le prédicateur, revêtu du surplis, et même de l'étole si telle est la costume." — *Le Vavasseur*, vol. i. p. 370, quoting a decree of the sacred congregation of Rites, A.D. 1831.



be placed on the book-desk on the altar<sup>o</sup> opened at the commencement of the Communion Service, and the full number of candles (see No. 458) will be lighted, all as if for High Mass.

318. The vessels will be placed on the altar before the commencement of service.<sup>o</sup> They will be prepared in the sacristy as directed in No. 251, chalice and paten covered with the silk veil and with the burse on the top. A priest or deacon vested in surplice or alb will bring them to the altar, spread the corporal in the midst, and set the veiled chalice on it, and the ciborium, if one is to be used, immediately behind the chalice, as at the commencement of a Low Mass, see No. 256.

319. There is no doubt that each parish church had its procession<sup>p</sup> on Sunday and on Festival before the principal Mass of the day; a Missa Cantata therefore, like the High Mass for which it is a substitute, should by rights be preceded by a procession. The order of procession<sup>q</sup> before a Missa Cantata would be, (1) vergers or churchwardens with rods; (2) the boy carrying holy water, vested in cassock and surplice; (3) the cross-bearer, vested in cassock, amice, alb, and girdle; (4) two servers vested as the cross-bearer [carrying candles and followed by thurifer and boat-bearer similarly vested]; (5) the celebrant vested in cassock, amice, alb, girdle, stole, maniple, and cope; (6) the choir boys; (7) the choir men; (8) deacons and priests (if any) going to sit in the quire, vested in cassock, surplice, and hood. Birettas if used must be carried in the hand<sup>r</sup> by all except the celebrant, who will wear his on his head, covering and uncovering as directed for the celebrant at High Mass.

N.B. If a Crucifix be carried in procession the Figure must be in front, not turned towards the bearer, see No. 88.

320. The procession, as at a High Mass, starts from the chancel down the south aisle and up the centre, turning always to the right, thus following the course of the sun; but see No. 8. Re-entering the quire the celebrant with all in front of him pass through into the sacristy. The choir with any priest or deacon behind them go into the stalls and without kneeling down commence the Introit; see "Directions for the Choir," Nos. 12 to 23.

<sup>o</sup> "On met sur l'autel le calice préparé pour la Messe et le Missel ouvert."—*Le Vavasseur*, vol. i. p. 464.

<sup>p</sup> See *Church of our Fathers*, vol. iv. p. 183.

<sup>q</sup> In the Paris rite the order of the procession after Vespers is the same as that of the procession before Mass, though in the former there is no holy water carried, neither is there deacon or subdeacon to attend on the priest. It is therefore reasonable to conclude that as at Paris so at Sarum, the special order in the procession before the High Mass was not peculiar to that procession, but was the order always observed in all processions.

<sup>r</sup> See No. 10.



321. After the procession the cross-bearer will not be wanted any more, he will therefore take off his amice and alb, put on a surplice, and go into quire.

322. If however there is not to be a procession the choir, followed by any deacon, or priest other than the celebrant, will proceed from the vestry, without cross or banners, by the most direct route to the chancel. They will have joined in a preparatory prayer in the vestry, and on reaching their stalls will not kneel down but will at once commence to sing the *Officium*, *i.e.* Introit.

During the singing of the Introit the servers [carrying candles, the thurifer and boat-bearer,] and the celebrant will enter the quire from the west and go up to the altar ; see Nos. 328, 354, and 367.

## ARTICLE II.

### THE OFFICE OF SERVER AT A MISSA CANTATA WITHOUT INCENSE.

#### § 1. *General Directions and until the Offertory.*

323.

AT a Missa Cantata there ought to be two servers, who should be as nearly as possible of equal height. They must remember to walk slowly, to keep step, and not to let their arms hang down. The normal position of the senior or first server is on the right of the second server, who in kneeling, rising, bowing, genuflecting, and all such movements "keeps time" with the first. They should be well acquainted with the duties of an altar-server as described above in Chap. III, Art. ii.

324. They will vest in cassock, amice, alb, and girdle ; for the mode of vesting in amices, whether apparelled or plain, see Nos. 185 and 186. In many places, particularly in agricultural districts, it is almost a necessity that dry clean shoes should be kept in the vestry for the use of those ministering at the altar. Surplices may, if necessary, be substituted for girded albs, but cassocks should never be dispensed with.

325. When vested the first server will assist the priest to vest, and the second will go to light the candles on the altar ; or they may both go to light candles, according to the direction of the sacristan. If more than two lights are to be on the re-table of the altar the servers, one on each side, will commence with the candles nearest the cross. Descending from the ends of the footpace they will next light the candles in standards "at the steps of the altar." If one server alone lights the candles he commences on the epistle

(or south) side, and having finished at the altar, then lights the two standards.

326. When all is ready and the priest duly vested, the two servers following the cross-bearer go before the priest by the most direct way into the "midst of the quire," and there arrange themselves facing east, in such wise that the priest is nearest the altar, behind him the two servers on their *wrong* sides (i. e. the first server on the north, the second on the south), and behind them the cross-bearer. Standing thus the Hymn or other Processional will be commenced. When the procession is to start the cross-bearer will turn by the right, and the servers inwards so as to face each other in turning. The two servers will now be in their proper position with respect to each other, viz. the first at the right hand of the second. They will walk about four feet behind the cross-bearer. The priest and choir will follow in the order given in No. 319.

The servers should be careful to observe the "Directions concerning the Procession" given above in Nos. 6 and 7.

327. On the return of the procession up the centre aisle the servers follow the cross-bearer through the quire into the vestry, where they will assist the celebrant in taking off his cope and in putting on a chasuble and maniple. The processional cross will will not be wanted again, see No. 321.

328. When the celebrant is ready the servers will precede him (walking side by side as before) to the step of the sanctuary where they halt and face one another, allowing space for him to pass between them. Meanwhile the Introit is being sung, it having been commenced as soon as convenient after the choir had reached their stalls.

329. The first server being on the right hand, i. e. south of the priest, receives his biretta from him as he passes, and carries it at once to the sedilia or other convenient place. The second server will enter the sanctuary immediately after the priest.

330. The two servers will kneel down together near to the celebrant, one on either side of him, on the step or level on which he is standing, and will say the Responses and Confession with him, as given p. 7, in a low tone just sufficiently loud to be audible to the priest; or if he prefers to say these all to himself the servers may use the same as private devotions.

When the priest ascends to the altar they may rise and go to kneel on the lowest step, still facing east but as far apart from one another as the length of the altar. They will remain in this position till the end of the Epistle and throughout the service, except when specially directed to be elsewhere.

331. The Epistle ended, the two servers will rise from their knees and, if the Gospel is to follow immediately, the first remains standing in his place while the second goes up to the altar, takes up the book-desk with the open Missal on it, and carries it over to the northern part of the altar, like the server at Low Mass. Which done he goes back to his place at the steps of the altar.

332. If however anything is sung as a Gradual, Sequence, &c., between the Epistle and Gospel, the two servers rise from their knees as soon as the Epistle is ended and at once go towards each other. Having together bowed to the altar in the midst they will go round to the sedilia, and standing on either side of the celebrant will raise his chasuble as he sits down, arranging the vestment so that he does not sit upon it. The first server will then give the celebrant his biretta. While the celebrant sits the two servers remain one on either side of him standing and facing each other. Towards the end of the Gradual or Sequence the second<sup>p</sup> server goes to move the Missal, while the first receives the celebrant's biretta, puts it down where it was before, and then goes at once to his place at the steps of the altar.

333. If the celebrant remains standing at the altar during the Gradual or Sequence the servers will remain kneeling, as they were during the Epistle.

334. During the Gospel the servers will stand in the same place in which they had been kneeling, but will turn slightly so as to look towards the priest reading. They may sign themselves on forehead and breast<sup>q</sup> at the giving out of the Gospel.

335. During the Creed the servers will remain in the same place facing east, and may either stand or kneel. They will bow their heads when the celebrant bows or inclines. They will sign themselves at the beginning of the Creed, and with the celebrant at the end.

336. After the Creed the servers will assist the celebrant as before (No. 332) to sit, and they may themselves sit during the sermon on stools on the south side of the sanctuary, or at the east of the quire as directed in No. 36.

#### § 2. *From the Offertory to the end of the Service.*

337. As the celebrant goes up to the altar to commence the offertory sentences the servers will go to the credence. The first takes the box or plate with the breads, holding it in both hands, while the second takes the wine-cruet in his right hand and the water-cruet in

<sup>p</sup> Baldeschi says the second, Merati the first.

<sup>q</sup> See No. 158.

his left. The two together go up to the south end of the footpace (on to it if it extends far beyond the end of the altar) and stand there facing north, the second server being on the left hand of the first.

When the celebrant has received both the bread and wine (see No. 301) the two servers turn round together, facing each other as they turn, and replace the box of breads and the wine-cruets on the credence.

338. The first server then takes up the napkin, the second takes the water-cruet in his right hand and the small dish in his left. Again turning inwards they go back to the end of the altar, where the second pours a few drops of water over the fingers of the celebrant into the small dish, and the first presents the napkin with both hands. When the celebrant has dried his fingers the two servers return together as before to the credence and replace the napkin, dish, and cruet.

339. The first server remains near the credence facing north,<sup>r</sup> while the second takes the alms-bason, goes to the entrance of the chancel, and there receiving the bags in which the offertory has been collected, comes back to the right hand of the celebrant at the altar, gives him the bason, and retires to his place at the altar steps where he at once kneels down.

340. If the priest says in an audible voice, "Brethren and sisters pray for me," &c., the first server will make the response: "The grace of the Holy Ghost," &c. (p. 22), and to say it will kneel down where he happens to be at the time.<sup>s</sup> He receives the alms-bason from the priest at the south end of the altar, puts it down on or near the credence, and going to his place at the altar-steps kneels down.

341. One or other of the servers will be appointed to ring the bell at the *Sanctus* three times, not violently. He will ring again three times at each Elevation, that is to say the instant he sees the priest begin to incline after the consecration of the Host he will ring, and likewise after the consecration of the Chalice.

342. Remaining on their knees the servers will bend forward in profound adoration of the holy Presence while the priest says his private prayers. Some priests may possibly end two of these prayers audibly saying, "World without end." If he does so the servers will each time answer in a low voice together, "Amen." After the second Amen the priest will go on to say, "The peace of the Lord be alway with you"; when the servers answer: "And with thy spirit."

<sup>r</sup> This assumes that the credence is in its proper place on the south side of the sanctuary.

<sup>s</sup> See No. 303, note f.

343. In some places in France and Italy it is the custom to ring again at the communion of the priest, a custom which Le Vavas seur mentions without either blame or praise. In England it might be useful as a signal to intending communicants to approach.

344. When the priest is ready to communicate the people the servers rise, and without meeting before the centre of the altar go quietly round to any convenient places near the north and south walls of the sanctuary, so that the first server is near the credence-table on the south, while the second is opposite to him on the other side of the chancel. They may either stand or kneel but should both do the same, and if they stand should genuflect towards the Blessed Sacrament as soon as they arrive and before they leave.

When all have been communicated the servers will return to their former position at the altar steps, and remain kneeling there till after the Blessing.

345. The servers will rise from their knees as the priest raises himself from the act of adoration he makes towards the Blessed Sacrament immediately after he has given the Blessing. They will go towards one another, and side by side before the midst of the altar will genuflect, and then together go round to the credence. The first will take the wine-cruet, the second the water-cruet.<sup>t</sup> Turning so as to face one another in turning they will go up together to the epistle corner of the altar, where they will genuflect, and then remain standing till the priest comes for the ablutions, each holding the cruets in his right hand.

346. When the priest comes to the epistle corner, the first server will pour a very little wine into the chalice which the priest holds out to him.

When the priest has drunk the wine, the second server will pour a little water over the priest's fingers into the chalice, then some more on to the paten, and into the ciborium if one has been used.

347. Turning together so as to face each other in turning they take back the cruets to the credence. Both together they come round again to the front of the altar, the first server bringing the priest's biretta. Standing in the centre they bow together to the altar and separate, going to their proper places where they remain facing east.

348. When the priest comes down the steps having left the vessels and Missal on the altar, he turns to bow to the altar and the servers

<sup>t</sup> In the Roman rite the second server is at this point engaged in moving the Missal to the south side, but at the Offertory when not required for anything else he ministers the water, hence the direction in the text.



will bow with him. The first server then gives him his biretta, and the two at once turn and lead the way to the sacristy, followed by the celebrant, who himself is followed by the choir in the order in which they entered.

349. The first server will assist the priest to unvest, the second will put out the candles. If more than two have been lighted he will commence with that furthest from the cross on the gospel side, and having extinguished all on that side will commence on the epistle side likewise with that which is furthest from the cross.

350. The servers *may not remove the sacred vessels from the altar*, but when a priest or deacon has carried the vessels to the sacristy the servers will remove the book-desk and Missal, spread the covering on to the top of the altar, bring the cruets, &c. into the sacristy, and then, and not till then, will take off their albs (or surplices).

### ARTICLE III.

#### DIRECTIONS FOR THE PRIEST AT A MISSA CANTATA WITHOUT INCENSE.

##### § 1. *General Directions and until the Offertory.*

351.

THE priest, having seen that the vessels are properly prepared (see No. 251), and duly placed on the altar (see No. 318), will put on over his cassock an amice, alb, girdle, stole crossed on the breast and drawn under the girdle, maniple, and cope for the procession; saying meanwhile the hymn, "Come, Holy Ghost, our souls inspire." Concerning amices ornamented with an apparel, see Nos. 184, 185, 186.

352. The candles being lighted and everything ready he may say a collect with the choir, and then (having put on his biretta) he will go by the most direct way to the front of the altar, preceded by the cross-bearer and two servers. He will take off his biretta on entering the quire and stand "in the midst" thereof, about the eastern end of the stalls with the choir grouped behind him, all facing the altar, while the Hymn or other Processional is commenced. Then turning by the right he follows the two servers in procession keeping about four feet behind them.

353. The priest will put on his biretta again as he passes out of the chancel or quire. During the procession he should not carry a book, but should walk with his hands joined before his breast, *followed*<sup>u</sup>.

<sup>u</sup> *MS. Sarum Missal* in possession of the Editor; also *Processionale*, A.D. 1530; &c., and see No. 9.



by the choir (see No. 319). On the return of the procession the priest will pass through the quire (if the structure of the church permits) into the sacristy, and will uncover as he passes through.

354. In the sacristy the priest, assisted by the servers, takes off his cope, and putting on the chasuble commences saying to himself the Antiphon: "I will go unto the altar of God," and the 43rd Psalm: "Give sentence with me, O God," &c. He at once returns to the altar, preceded only by the two servers. (See No. 321.) He enters the quire, if possible, from the west and takes off his biretta at the chancel gates. Finishing the 43rd Psalm with the *Gloria Patri*, and the Antiphon, he continues: "Kyrie eleison, Christe eleison, Kyrie eleison, Our Father," &c. The choir meanwhile are singing the Introit for the day.

355. At the step of the sanctuary the priest passes between the two servers, and in passing gives his biretta to the server on his right hand. Standing *in plano* at the foot of the altar steps, with the servers kneeling one on either side of him, he will say in a voice loud enough to be audible to the servers: "And lead us not into temptation"; the servers responding: "But deliver us from evil." He continues in all respects as directed for Low Mass, Nos. 259 to 263, unless anything is sung between the Epistle and Gospel as a Gradual or Sequence.

356. Should any Sequence or Gradual be sung, the priest may, if he pleases, remain standing<sup>w</sup> at the altar on the epistle side facing east till it is nearly finished; but unless the Gradual &c. is very short it is preferable that he should sit in the sedilia while it is sung. He will let the servers arrange his chasuble so that he does not sit on it, and while seated will wear his biretta.

Towards the end of the Sequence he will give his biretta to the first server, who stands on his right, rise, and going to the centre of the altar, will continue as directed in Nos. 262, 263.

357. The Creed ended, the celebrating priest may give out notices if necessary; though it is better that all notices should be given from the quire-stalls by a priest or deacon, or from the pulpit by the preacher.

358. If there be a sermon the celebrant goes the short way to the sedilia and sits as before. If the celebrant is also the preacher he takes off his maniple and chasuble at the sedilia or in the vestry, but continues to wear his stole crossed. When however the celebrant preaches the sermon from the altar he does not remove any of his vestments.

<sup>w</sup> "S'il ne va pas s'asseoir, il reste au coin de l'épître jusque vers la fin du graduel."—*Le Vavasseur*, vol. i, p. 470.

§ 2. *From the Offertory to the end of the Service.*

359. The sermon being ended, the priest at once goes to the midst of the altar and reads one or more of the Offertory sentences facing east.

From this point until after the people have been communicated full instructions have been given above, in the chapter on Low Mass, Nos. 264 to 285.

NOTE. It is unnecessary to repeat these instructions here as there is no difference whatever in the ceremonial to be observed by the priest, though the duties of server are shared between two, as described above, Chapter iv. Article ii.

362. After the people have been communicated, and the Blessed Sacrament reverently veiled (see No. 285), the priest will intone the first two words of the Lord's Prayer standing in the midst of the altar, the choir joining in with: "which art in heaven." He continues in the same place and proceeds as at Low Mass (Nos. 286 to 290), except that he intones the first words of the *Gloria in excelsis*, which the choir then join in with and sing through.

361. Having arranged the vessels as directed in No. 290, the priest will leave them on the altar, with the ciborium behind the chalice, and the Missal *closed* on its desk on the gospel side. He comes down the steps in the centre and at the bottom turns round to bow to the altar, the two servers being one on either side of him. Having all bowed together the priest receives his biretta from the first server, covering himself he turns by the right and follows the two servers through the quire into the sacristy.

362. The celebrating priest is followed out by the choir boys, lay clerks, and assistant clergy in the order in which they entered.

363. When the priest has taken off his maniple and chasuble he will go in his alb (or some other priest or deacon in surplice will go) to the altar and fetch the chalice and ciborium, taking them into the sacristy.

## ARTICLE IV.

## MISSA CANTATA WITH INCENSE.

§ 1. *General Directions and until the Offertory.*

364.

THE thurifer at a Missa Cantata with Incense may be assisted by a boat-bearer as at High Mass, and will observe all the directions given for the thurifers at High Mass in Chapter II,

Article ii, with the slight modifications described in this Article which are necessitated by the absence of deacon and sub-deacon.

365. At a Missa Cantata with Incense, the normal position of the two servers is standing instead of kneeling, and they carry candlesticks as at a High Mass. They should thoroughly master the instructions given in Nos. 24 to 58, as well as in Nos. 323 to 328.

366. At the blessing of incense the priest may himself put it into the censer, as directed at Vespers in the *Registrum Osmundi*, or the boat-bearer may do this as is ordered in the Paris rite,<sup>x</sup> but in either case the thurifer will ask the priest to bless it according to the form given for the deacon at High Mass, No. 144.

367. When the priest enters the sanctuary, on his return from the vestry after the procession, during the singing of the Introit, he passes between the thurifers and servers as at High Mass. As he passes the thurifer he gives him his biretta,<sup>y</sup> which is handed over to the boat-bearer to take to the sedilia. The priest will then say the Confession with the servers and at once go up to the altar, as at Low Mass, without giving the kiss of peace.

368. The servers enter the sanctuary immediately after the priest and put down their candles at once in the places where they would be at High Mass.<sup>z</sup> This done they approach each other and kneel down near to the priest, one on either side of him, and together say the Responses and Confession with him as given at p. 7. The thurifer and boat-bearer meanwhile standing<sup>a</sup> behind the priest, all facing east.

369. When the priest goes up to the altar the thurifer and boat-bearer go up behind him, while the servers rising go and stand by their candles. The incense will be blessed as before (see No. 366), after which done the boat-bearer goes to his place, see No. 69.

When the priest has taken the censer the thurifer takes up the Missal with its desk, and going down from the altar towards the south holds it, facing north, till the priest has censured the epistle side (see p. xix., Fig. 6), when he replaces the Missal and desk on the altar,<sup>b</sup> and waits to receive the censer from the celebrant.

<sup>x</sup> *Manuel des cérémonies selon le rite de l'Eglise de Paris*, p. 390, ed. 1846.

<sup>y</sup> See No. 439.

<sup>z</sup> This is the Roman rule, and in the absence of any Sarum authority for Missa Cantata it does not seem convenient to direct the servers to say the Confession with the priest while holding their candles, still less *standing* without candles as if imitating deacon and subdeacon.

<sup>a</sup> "En arrivant dans le sanctuaire . . . il (*the thurifer*) ne se met point à genoux avec les autres."—*Manuel de Paris*, p. 393, ed. 1846.

<sup>b</sup> "Jusqu'à ce que le célébrant ait encensé le côté de l'épître. Alors le thuriféraire reporte le livre sur l'autel."—*Manuel de Paris*, p. 394.

370. After the censuring of the altar the thurifer,<sup>c</sup> in place of the deacon, will cense the celebrant (see No. 149), and then take the censer to the sacristy. The priest meanwhile proceeds with the service as directed in Nos. 259 to 261, the two servers standing by their candlesticks.

371. At the end of the Epistle the two servers go towards each other on their own step, and together bow to the altar in the midst; they then go round to the sedilia and assist the celebrant to sit during the Gradual, or Tract, or Sequence. The first server presents him with his biretta. They themselves stand one on either side of him facing each other. If the celebrant does not sit down<sup>d</sup> during the Gradual, &c., he will remain at the Epistle side, and the servers will remain in their places by their candlesticks.

372. Towards the end of the Gradual or Sequence the second server will ascend to the altar, carry the Missal and desk over to the gospel side, and then go to his place by his candlestick on the north.

The thurifer will come with the boat-bearer to the priest, who standing at the altar in the midst will bless the incense as before, and then cense towards the book out of which he is about to read the Gospel. After censuring the book the priest, still in the midst but facing the east, will say, "The Lord be in my heart and in my mouth," &c., and proceed as directed above in Nos. 262 and 263.

The boat-bearer retires, as soon as the incense has been blessed, to his place either in the quire or near the credence-table.

373. While the celebrant chants the Gospel standing as at Low Mass, the thurifer stands *in plano* at the north end of the footpace, with the first server on his right and the second on his left holding their candles, and all turned towards the celebrant (see p. xvii., Fig. 5). The Gospel ended they all three come round again in front of the altar, bow, and while the servers set down their candles in their places and remain standing by them, the thurifer takes the censer to the sacristy.

374. The servers stand by their candlesticks during the Creed and will bow when the priest bows as directed in No. 42. After the Creed they will assist the celebrant as before (No. 371) to

<sup>c</sup> "Après l'encensement de l'autel le célébrant rend l'encensoir au cérémoniaire. Le thuriféraire descend avec lui au coin de l'épître et se place à sa gauche. Le cérémoniaire se tenant debout devant le célébrant l'encense de trois coups. . . . Quelquefois le même clerc rempli à la fois les fonctions de cérémoniaire et de thuriféraire."—*Le Varvasseur*, vol. i. pp. 466, 469.

<sup>d</sup> "S'il ne va pas s'asseoir, il reste au coin de l'épître jusque vers la fin du graduel."—*Le Varvasseur*, vol. i. p. 470.

sit, and they themselves may sit during the Sermon on stools provided for them or elsewhere as directed in No. 36.

§ 2. *From the Offertory to the end of the Service.*

375. At the offertory the first server will minister the bread, the second the wine and water,<sup>e</sup> as directed in No. 337.

376. The priest blesses the incense and censes the oblation as at High Mass (No. 208), the thurifer meanwhile standing at his side and if necessary raising the chasuble at the elbow.

During the censuring of the oblations the first server<sup>f</sup> having come round to the north side holds the Missal and desk in his hands at the bottom of the steps, replaces it as soon as the celebrant returns the censer to the thurifer, and at once goes back to the credence table.

377. The thurifer, in place of the deacon, censes the celebrant (see No. 149) and then round about the sanctuary (see No. 164). Returning to the front he censes the two servers as he would the candle-bearers at High Mass (see No. 79), and next the choir (Nos. 80 and 81).

378. The celebrant washes his fingers after he has censed the oblation (see No. 209) ministered to by the servers, of whom the second pours the water and the first presents the napkin.

379. The second server will receive the alms-bags as at High Mass, but since there is no subdeacon he himself takes the bason to the right hand of the celebrant at the altar, and hands it to him there. He then at once turns and comes straight down to his own step or level along which he goes northwards to his place by his candlestick, and there remains standing.

As soon as the priest has offered the alms he hands on the bason to the first server, who will put it down on or near the credence-table, and then go to his place by his candlestick on the south, where he remains standing.

380. If the priest says the *Orate Fratres* audibly the first server makes the response: "The grace of the Holy Ghost," &c. (see No. 303), and to say it will kneel down where he happens to be at the time.

381. From this point till after the Blessing the two servers

<sup>e</sup> In the Roman rite the rule is for the first server to present the wine, the second the water, the bread being already on the paten.

<sup>f</sup> Le Vavasseur, vol. i. p. 473.

follow the ceremonial for the candle-bearers at a High Mass, as directed in Nos. 48 to 52.

After the Blessing they rise as the priest raises himself from his inclination, and going towards one another without their candles, will stand side by side before the midst of the altar, genuflect, and then go to the credence table. For the ablutions the first will minister the wine, and the second the water, as directed in Nos. 345 to 347.

After the ablutions the two servers come round again to the front, in the centre, bringing the priest's biretta. They bow together to the altar and then separate, going to their places by their candles, the first server having the biretta.

382. The celebrant performs the ablutions and arranges the chalice and paten as directed in Nos. 289 and 290. He leaves the vessels standing on the altar in the centre, the chalice and paten veiled with the silk chalice veil and having the burse containing the corporals on the top being in front, the ciborium covered with its lid standing behind. He also leaves on the altar, on the gospel side, the Missal closed on its desk. He comes down the steps and receives his biretta from the first server.

383. The servers having bowed to the altar with the celebrant go out to the sacristy carrying their candles, followed by the thurifer and boat-bearer, celebrant, choir-boys, choir-men, and clergy in quire.

384. When the celebrant has taken off his maniple and chasuble he will go in his alb (or some other priest or deacon in surplice will go) to the altar and fetch the chalice and ciborium, taking them into the sacristy.



*The Sarum Breviary was ordered by Council  
to be used all over England from  
D. 1542, this* Chapter v. Article i. *included*  
*at is called the use of Sarum which*  
*is because the* CHAPTER V. *use of the*  
*Church of* CONCERNING MATTINS AND EVENSONG, COMMONLY  
*land. See T. H. Muntz* CALLED DIVINE SERVICE.  
*Art. Page 9.* ARTICLE I. *Amidated Prayer*  
*Procter*  
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*Page 470*

EXPLANATIONS AND GENERAL DIRECTIONS.

385.



DURING the first part of the "Common prayers in the church commonly called Divine Service,"<sup>s</sup> on all occasions without exception, priests, deacons, lay-clerks, and choir-boys<sup>h</sup> should be vested in cassocks and surplices. Graduates may, and probably should, wear over their surplice the hood of their degree.<sup>i</sup> This hood should be of the proper academical pattern.

There does not appear to be any authority whatever, either ancient or modern, for priests and deacons to wear a stole over their surplice at Mattins and Evensong. In Saxon times, it is true, the clergy wore their altar vestments in quire but then stole and chasuble were worn over an alb, a practice which gives no countenance to the wearing of a stole without the chasuble, or to the wearing of it over a surplice only. In Johnson's Ecclesiastical Canons is quoted a Canon made in King Edgar's reign, A.D. 960, to the effect that no priest "ever come within the church door or into his stall without a stole, at least that he do not minister at the altar without his vestment." But in the old Saxon in which the original was written, the word is not "stole" but "overslipe"

<sup>s</sup> Book of Common Prayer, the second preface entitled "Concerning the Service of the Church."

<sup>h</sup> Surplices came into use in the 10th or 11th century, and boys continued to wear albs in quire for some time after surplices had been adopted by the clergy as the quire vestment. Dr. Rock says: "The spirit of S. Osmund's rubrics clearly is, that though the surplice might be worn by those of the clergy who sat in quire . . . still for every one employed about the altar . . . and though even he were not more than an acolyte, the alb was the allotted garment."—*Church of our Fathers*, vol. ii. p. 7.

<sup>i</sup> In the "Articles for the Cathedral Church of Bath and Wells to be enquired of in the Metropolitan Visitation" of Archbishop Laud, A.D. 1634, is the following:—

"vi. Item, whether all the members of your church, especially the prebendaries and ecclesiastical persons, do use seemly garments and attires, as namely, all graduates their surplice and hood for their degree of school," &c.—*Wells Cathedral*, Reynolds, p. ix.

which, as is shown in a note in the Anglo-Catholic Library edition,<sup>k</sup> possibly refers to some kind of surplice but almost certainly does not mean the vestment now known as a stole. Moreover, the Prayer-book orders the vestments of the second year of King Edward VI, and most assuredly stoles were not worn in quire then.

386. Some have thought that a broad black scarf should be worn by the clergy as representing the *cappa choralis*, otherwise called the *cappa nigra*, the close-fitting black cloak reaching to the heels and almost entirely hiding the surplice. If this opinion is correct the scarf worn must always be black, and must not be made to look like a stole. It should be made as the *cappa nigra* was, of "thin cloth or some other woollen texture"<sup>l</sup> at least five inches wide and reaching down nearly to the feet. It should not have any embroidery on it, neither should it have fringes or expanded ends.

387. The choir, juniors first, should proceed without cross or banners to the western gates of the chancel, or they may pass into quire direct from the vestry by the north or south entrance as is most convenient.

If there is to be a procession it should be after the Office (see No. 408). There is no ancient precedent for a solemn procession from the vestry round the church, such as is frequently seen in the present day, *before* Mattins or Evensong.

388. The processional cross will be placed in readiness, before the commencement of the service, leaning against the wall of the sanctuary in any convenient place. The banners also will be in church.

Such a case as a festival of village choirs held in a cathedral or other large church is not here considered. In such cases if the choirs are not "massed" it is well for each to be distinguished by its own proper banner, and this they would carry in front of them as they passed to their allotted place.

389. Entering the quire from the west, the first stall on the right hand, or south side, should be reserved for the Rector or Vicar of the parish, and should be unoccupied when he is absent. Other clerks in orders connected with the church should have stalls allotted to them, and each when his turn comes will say Mattins or Evensong from his own stall. The not uncommon modern practice of reserving a particular seat as a kind of "reading pew" is far from commendable.

<sup>k</sup> Collection of the Laws and Canons of the Church of England, by John Johnson, Vicar of Cranbrook, ed. A.D. 1850, p. 421; Library of Anglo-Catholic Theology.

<sup>l</sup> Dr. Rock's *Church of our Fathers*, vol. ii. p. 52.

## ARTICLE II.

## SOLEMN EVENSONG WITH INCENSE.

§ 1. *Preparations at the Altar and in the Vestry.*

390.

AT the altar the number of candles to be lighted will vary according to the Sunday or Festival (see Nos. 456, 459). The same candles and candlesticks should be used as at High Mass, and it is not desirable to light a number of other small candles on the altar or re-table. If more light is required, the extra candles should be placed on brackets or elsewhere. The candle-bearers, vested in cassock and surplice, will light the candles as directed in No. 27.

391. If there is to be a procession the sacristan or cross-bearer will see that the processional cross is in the sanctuary set against the wall near the credence-table or other convenient place. The banners also will be in church.


392. *In the vestry*, a cope for the officiating priest; albs and amices for candle-bearers, thurifer, and boat-bearer; two portable candlesticks; and the censer with incense and charcoal should be prepared before the commencement of the service. Concerning amices with apparels see No. 184.

393. It is a good plan for all who are going into quire to arrange themselves in order, wearing their cassocks but with their surplices on their arms, till at a given signal one of the clergy says aloud some such prayer as: "Cleanse us, O Lord, and keep us undefiled, that hereafter we may be numbered among those blessed ones who, having washed their robes and made them white in the Blood of the Lamb, stand before thy throne and serve Thee day and night in thy temple." Then all put on their surplices, and graduates their hoods also, when the officiant says: "O Lord, open Thou our lips and purify our hearts, that we may worthily magnify thy holy Name, through Christ our Lord." Then at once walking two by two they proceed into quire as directed above in No. 387, bowing to the altar as they pass it, or as they enter the chancel from the west.

§ 2. *From the commencement of Evensong to the Second Lesson.*

394. Having said an introductory prayer in the vestry there is no necessity for the choir to kneel for private prayer in the chancel. As soon as all are in their places the officiant, vested in surplice and hood, should at once commence the "Sentences."

395. Towards the latter part of the psalms <sup>m</sup> the thurifer and two candle-bearers will go out of quire to the vestry, and taking off their surplices will vest in amice, alb, and girdle. The thurifer should be attended by a boy to carry the boat containing the incense, who must come out of quire at this time if he is to vest in an alb. If the boat-bearer is to remain in a surplice he may leave the quire with the priest at the end of the psalms.

396. The psalms with their antiphon being ended the priest who is to cense the altar will go out of quire <sup>n</sup> to the vestry, unless the Office Hymn be sung in its ancient place immediately before the *Magnificat*. There seems no reason why this ancient custom should not be generally observed, and when it is the priest need not go out of quire till after the first lesson has been read. In the vestry he will put on a "silken cope" of the colour of the day over his surplice, and a biretta. He will  wear a stole.<sup>o</sup> *of the colour of the Season* o

397. Towards the end of the Office Hymn (or, if the Office Hymn be not sung here, at the conclusion of the first Lesson) a little procession consisting of the two candle-bearers carrying portable candlesticks with lighted candles as at High Mass,<sup>p</sup> followed by the thurifer and boat-bearer side by side, and behind these the priest in cope and biretta, will come from the vestry by the most direct way to the step of the sanctuary, where the candle-bearers and thurifers halt and arrange themselves as described in No. 66 for the priest to pass between them. He will have taken off his biretta as he entered the quire, and on passing between the thurifer and boat-bearer he gives it to the former as being on his right hand. The thurifer at once hands it to the boat-bearer to take to the sedilia after the Antiphon has been precented.

398. The candle-bearers enter the sanctuary immediately after the priest and put down their candles<sup>q</sup> at once in the places where they would be at High Mass, *i.e.* on the lowest step and as far apart

<sup>m</sup> "Post tertium vero psalmum (there being five psalms to be said) tres pueri egrediantur ut se induant, duo ad deferendos cereos, tertius ad thuribulum."—*Registrum Osmundi*, § xxv.

<sup>n</sup> Anciently at Sarum the cope was brought into quire for the priest to put on there; it seems better that he should go out into the vestry as is ordered in the Paris rite in the *Manuel des Cérémonies*, p. 311.

<sup>o</sup> "L'officiant, s'étant revêtu du surplis, reçoit une chape, puis il se couvre de la barrette." "Lorsque le S. Sacrement est exposé, l'officiant doit avoir l'étole."—*Le Vavasasseur*, vol. ii. pp. 536 and 540.

<sup>p</sup> The directions given in Nos. 24 and 25 should be carefully observed.

<sup>q</sup> "Les Acolytes . . . laissent leurs chandeliers sur le premier degré ou sur le pavé de manière qu'ils ne puissent pas gêner pendant l'encensement."—*Le Vavasasseur*, vol. i. p. 502.

as the length of the altar, and themselves remain standing by their candles. The priest meanwhile stands *in plano* with his hands joined, the thurifer and boat-bearer standing behind him, all facing east.

399. As soon as the Antiphon has been sung and *Magnificat* has been precented the thurifer and boat-bearer go to the right of the priest. Standing there *in plano* the thurifer opens the censer and holds it up for the priest<sup>r</sup> to put incense into it with the spoon which is handed to him by the boat-bearer. As he does this the thurifer says: "Bid a blessing." The priest will reply: "The Lord be with you." Thurifer: "And with thy spirit." Priest: "By Him be this incense blessed in whose honour it is burnt, ✠ in the Name of the Father, and of the Son, and of the Holy Ghost, Amen." The sign of the cross is made over the censer after the incense has been put into it.

400. The priest then at once takes the censer from the thurifer and goes up to the altar. Having bowed his head slightly towards the cross he censures cross and altar as at High Mass (see No. 194, and p. xix, Fig. 6). Meanwhile the candle-bearers stand by their candles facing east, the thurifer goes round to the south end of the footpace, and the boat-bearer goes to put away his incense-boat in the sacristy. When the priest has finished censuring the altar he gives back the censer to the thurifer at the south end of the footpace, and returning to the centre comes down in the midst to where he blessed the incense.

401. The priest then goes to the sedilia<sup>s</sup> accompanied by the candle-bearers without their candles which are left where they were first set down. He will stand at the sedilia facing north until the *Magnificat* is ended, the candle-bearers standing on either side and somewhat in front of him facing each other.<sup>t</sup> As soon as the priest arrives at the sedilia he is censured by the thurifer with three double swings (see directions for the deacon, No. 149). After which the thurifer censures (the rulers of the choir,) the clergy in the stalls, and the rest of the choir in the order here named. See directions in Nos. 80, 81. Which done he will put away the censer in the sacristy and return to his place at the eastern end of the quire or near the sedilia.

<sup>r</sup> "Sacerdos benedicendo ponat thus in thuribulum, et procedat ad altare."—*Registrum Osmundi*, § xxv.

<sup>s</sup> "Precedentibus ceroferariis huic officio in stallo deputato se recipiat."—*Registrum Osmundi*, § xxv.

<sup>t</sup> "Tournés l'un vers l'autre."—*Le Vavasseur, Fonctions des Acolytes aux Vêpres*.



§ 3. *From the Second Lesson to the end of Evensong.*

402. At the conclusion of the Antiphon after the *Magnificat* the priest will sit down for the second lesson.<sup>u</sup> The candle-bearers will arrange his cope, and give him his biretta which he will wear while seated. It is desirable to have placed near the sedilia a movable seat for the priest such that his cope can hang down behind without being sat upon.

The candle-bearers may sit on stools on either side of the priest or they may stand. They may not sit in the sedilia.

403. At the conclusion of the second lesson the priest will remove his biretta and stand up, the candle-bearers, if seated, rising with him. They will stand during the *Nunc dimittis*, Creed, and *V.* and *R.* following. They will all kneel facing north, in the places where they are, at the words, "Let us pray."

404. At the last clause of the Lord's Prayer the priest and candle-bearers rise, and return to the front of the altar. Standing *in plano* they will all bow slightly towards the altar and the candle-bearers will go off right and left to fetch their candles.

While this move is being made by priest and candle-bearers the thurifer<sup>x</sup> will come from his place, with a book of the Office, to the left hand of the priest as he stands in the midst of the *planum*.

405. The thurifer standing at the left of the priest will hold the open book with his right hand, the upper part of the book resting on his left arm, in such manner that the priest may read from it.

Meanwhile the candle-bearers having taken up their candles and come near to the priest will stand on either side of him with their candles in their hands, facing each other, as at the Gospel in the Mass, the thurifer holding the book being between them.

The priest at once begins: "O Lord, shew thy mercy upon us," &c., and continues to the end of the Collect, "Lighten our darkness," &c.

406. At the conclusion of the Collects the thurifer passing behind the priest will carry the book to the credence-table or sedilia and fetch the priest's biretta. As soon as the priest has received his

<sup>u</sup> It was obviously impossible to follow any ancient precedent in the directions given in this section since nothing in the ancient offices exactly corresponds with this part of Evensong. All therefore that could be done was to give directions as to a *possible* way of performing the service, taking care that the details of the directions should be, as far as possible, in harmony with analogous details in the authoritative books. Thus the arrangements in the text for seating the priest and candle-bearers are similar to those given by Le Vavas seur, though given by him for a different part of the service.

<sup>x</sup> "Puer hebdomadarius" in the Sarum Office.



biretta he bows to the altar, the thurifer and candle-bearers bowing with him, and then at once returns to the vestry by the shortest way preceded by the candle-bearers and the thurifer in the same manner as they came in; the choir meanwhile singing the hymn to be sung after the third Collect.

407. The priest having taken off his cope will return to his stall in quire. He will not now wear his biretta though he may carry it in his hand.

The thurifer and candle-bearers, leaving the censer and candle-sticks in the vestry, go into quire to the eastern ends of the lower stalls or other convenient places until they are required for the procession.

The Prayers after the third Collect will be said as the commencement of the service (see No. 394), and ought not to be treated as "memorials" to be said solemnly by the priest in cope.

### ARTICLE III.

#### PROCESSIONS AT EVENSONG.

408.

THE sermon (see No. 315) being ended,<sup>y</sup> while a hymn is being sung and the alms of the people collected the priest, thurifers, and candle-bearers will go into the vestry where the priest will again put on his cope.

409. It is desirable that the alms should be offered on the altar by some priest in quire. When this has been done (or if there is not a second priest when the boy has received the bags in the alms-bason), the candle-bearers carrying lighted candles, the thurifers, and the priest in cope and biretta will go as before (No. 397) into the midst of the quire before the step of the sanctuary. (If the alms have not been offered the priest will offer them at once, the boat-bearer meanwhile holding his biretta.)

The cross-bearer will now fetch the processional cross and place himself behind the thurifers, facing east. The banner-bearers also will station themselves in readiness by their respective banners.

410. The incense will be blessed as directed in No. 399, save that the priest is "in the midst of the quire," *i.e.* at any convenient place near the sanctuary step, but not within the sanctuary. The procession will not start till after the commencement of the hymn,

<sup>y</sup> It would perhaps be rather more in accordance with Sarum Vespers if the procession was immediately after Evensong and before the sermon, but in most cases it is more convenient for the sermon to be preached first.

psalm, or litany to be sung during its progress. The order of procession is the same as at any choral celebration of the Holy Eucharist, viz. cross-bearer,<sup>2</sup> candle-bearers, thurifers, priest in cope and biretta, choir-boys, &c. See Nos. 6 to 11. N.B.—No one but the priest in cope may wear a biretta unless the procession goes out of doors (see No. 10); and if there be a figure or engraving of the Lord on the cross it must not be turned towards the bearer; see No. 88.

411. The procession will always return into the chancel, the cross-bearer and candle-bearers going up to the sanctuary step where they halt, the cross-bearer standing on one side, the candle-bearers and thurifers separating to allow the priest to come up between them; the choir and clergy grouping themselves as follows: The priest in cope at the step of the sanctuary, with the candle-bearers holding their candles one on either side of him, all facing east; behind these the cross-bearer with thurifer on one side of him and the boat-bearer on the other, the censer being no longer swung but held still; behind these the choir-boys two and two in the centre of the chancel, the choir-men and clergy being behind the boys or on either side of them as is most convenient according to the dimensions of the chancel, the whole of them to continue facing east.

412. When all are in position the priest may say any suitable Collect standing at the step of the sanctuary, all the rest of the choir standing also, or he may pronounce the Blessing, in which case he will go up alone to the altar, while all the rest kneel, each in the place where he is. One way of concluding is for the priest to say: *V.* The Lord be with you. *R.* And with thy spirit. *V.* Bless we the Lord. *R.* Thanks be to God. *V.* May the souls of the faithful through the mercy of God rest in peace. *R.* Amen.

N.B.—A priest in giving the Blessing should lay his left hand upon his breast and hold up his right hand in front of him, about the level of the lower part of the face, with the thumb and all the fingers extended straight out and joined.<sup>a</sup> It is only Bishops who fold down two of the fingers when giving the Blessing. (See also No. 242.)

413. The choir will remain standing while the officiating priest, preceded by the candle-bearers and the thurifers, goes out to the vestry.

The processional cross will be put back against the wall of the

<sup>2</sup> No cross was carried in the Saturday evening processions at Sarum, but that "*processio ante crucem*" was practically a "station" at the quire gates in front of the great Rood. See also No. 436.

<sup>a</sup> "Donne la bénédiction par un seul signe de croix, tous les doigts étant unis et étendus."—*Le Vavasseur*, vol. i. p. 288.

sanctuary (see No. 391), or wherever it was during Evensong, and will not be carried out solemnly.

The choir and clergy will follow the officiant to the vestry, in the same order as they came in and by the shortest or most direct route. In the vestry one of the clergy may say: "Grant, O Lord, that what we have said with our lips we may believe in our hearts, and what we believe in our hearts we may shew forth in our lives through Christ our Lord." After, and not till after, some such prayer has been said, all take off their surplices.

414. In the most simple procession in the humblest church, the directions given in this section may be followed as far as they are applicable. For example, if no incense is used there may still be candle-bearers. If no candles are carried there may be, and there should be, two boys in attendance on the priest.

N.B.—All *festal* processions should circulate from left to right; *penitential* processions the reverse way; see No. 8.

## CHAPTER VI.

### CONCERNING FUNERALS AND THE COMMEMORATION OF ALL SOULS.

#### ARTICLE I.

#### THE FUNERAL SERVICE WITH A CHORAL CELEBRATION OF THE HOLY EUCHARIST.

##### § 1. *The Burial Office to the end of the Lesson.*

415.



THE priest who meets the corpse will be vested in cassock, surplice, stole, and biretta. He may wear a cope over the surplice and stole if he pleases.<sup>b</sup> When the Holy Eucharist is to be celebrated the priest may be vested in alb, maniple, and crossed stole, with or without a cope. The priest and "clerks" will go in front of the bier in the usual order of procession,<sup>c</sup> viz. cross-bearer,

<sup>b</sup> "Se revêt du surplis et de l'étole noire, ou même de la chape si les funérailles se font avec plus de solennité qu' à l'ordinaire."—*Le Vavasseur*, vol. i. p. 614.

"Le célébrant en habit de chœur avec une étole noire . . . ou bien, s'il doit célébrer la messe, . . . ayant revêtu l'aube avec le maniple et l'étole croisée."—*Manuel de Paris*, p. 276.

<sup>c</sup> "Si vero fuerit corpus mortuum cum processione sepeliendum tunc eodem

candle-bearers, officiating priest, choir-boys, choir-men, assistant clergy, the corpse, the mourners. All the choir and mourners may carry torches if desired.

No colour is named in the Sarum books for the offices for the dead. The learned Translator of the Sarum Missal in the preface to his pamphlet entitled "Burial Offices"<sup>d</sup> says, "the prevailing colour for funerals was red." Yet the inventories of church goods show that black was used in many places, and nearly all the Gallican Missals order black. Thus it would seem that where black has been provided it may properly be used; while in poor parishes, where there are but few vestments, the Lenten<sup>e</sup> red (*subrubeus*) with its sombre orphreys would be perfectly suitable. At the funeral of a child under seven years of age white should always be used.

416. The body of a priest or deacon should be taken into the chancel. The body of a lay person should be set down at the eastern end of the centre aisle of the church, just outside the quire gates. In all cases the corpse is to be placed with the feet towards the altar.<sup>f</sup> Four large candles, one at each corner<sup>g</sup> of the bier, should be kept burning the whole of the time the corpse is in the church. These and all other candles used at offices for the dead properly ought to be of yellow (*i.e.* unbleached) wax.

modo ordinetur processio sicut in simplicibus Dominicis."—*Manuale Sarum*; and from the following passage in *Thorpe's Ancient Laws*, quoted by Dr. Rock, we see that at funerals the maniple was worn in procession. Presumably, therefore, it was so worn in *simplicibus Dominicis* and at other times. "By the laws of Edward the Confessor we learn what was the usual rite for burying the dead in those times, since the highway robber, slain by those he sought to rifle, was fetched to Church and interred after the manner following: *Justicia episcopi faciat venire processionem cum sacerdote induto alba et manipulo et stola et clericis in superpelliciis . . . et sic extrahunt mortuum a terra porrentes in feretrum*," &c.—*Church of our Fathers*, vol. ii. p. 484. Also see No. 183, note *q*.

<sup>d</sup> "Burial Offices according to the English and Roman Uses," published by the Church Printing Company. <sup>e</sup> See No. 465.

<sup>f</sup> The modern Roman practice at the funeral of a priest is to place the head towards the altar. Dr. Rock clearly proves that such is not the English custom, and says that "Catalani in his notes upon the Roman Ritual admits that the earliest trace of the present rubric goes no higher than the sixteenth century." Dr. Rock continues; "We . . . bury our bishops and priests as our forerunners in the true belief have always buried them in this land, throughout the British, the Anglo-Saxon, and the English periods, with their feet, not head, towards the altar."—*Church of our Fathers*, vol. ii. p. 475.

"Fateor equidem in nullo antiquo Ritual, Concilioque, me invenisse statutum quod in hoc § praescribitur ut nempe corpora defunctorum, laicorum scilicet in ecclesia ponenda sint pedibus versus altare, presbyteri vero caput versus altare habeant," &c.—*Catalani, de exequiis*, cap. i. § xvii. p. 395, Ed. Romae, A.D. 1757.

<sup>g</sup> Dr. Rock, "*Church of our Fathers*," vol. ii. p. 475.

417. During the psalm, or psalms, the officiating priest and "clerks" will occupy their usual places in quire. But if the priest is wearing a cope it is better that he should go to the place near the south end of the altar which he would occupy at solemn Evensong, see No. 401. The processional cross will be set down in its usual place.

418. During the lesson from 1 Cor. xv., which should be read *sine titulo* and *sine conclusione*, the celebrant and assistant ministers will vest for the Mass, and the candles will be lighted at the altar viz. two on the re-table and two at the steps.

### § 2. *The Celebration of the Holy Eucharist.*

419. The ceremonial will follow the rules given above for High Mass, or Missa Cantata as the case may be, with certain additions or differences hereafter noted.

When the altar and priest have been censed at the Introit, the deacon (at a Missa Cantata the thurifer) will go down to the bier and standing at the head, facing east, will cense the body first on one side then on the other, commencing at the head but so that he does not make a circuit round the bier.<sup>b</sup>

420. The Introit is :

"*Ant.* Rest eternal: grant to them, O Lord; and may light perpetual shine upon them.

"Ps. lxxv. 1. Thou, O God, art praised in Sion: and unto Thee shall the vow be performed in Jerusalem.

"2. Thou that hearest the prayer: unto Thee shall all flesh come.

"*Ant.* Rest eternal grant to them, O Lord; and may light perpetual shine upon them."

421. The Epistle and Gospel are given above at p. 58. The Gradual,<sup>i</sup> and the mode of singing it is as follows: Three boys or lay clerks standing at the head of the bier, and facing east, commence the Gradual,

"Rest eternal": (*the full choir join in*) "grant to them, O Lord; and may light perpetual shine upon them." *The three clerks alone*

<sup>b</sup> "Quandocunque corpus est præsens, et in anniversariis episcoporum et decanorum ecclesiæ, postquam executor officii in inceptione Missæ altare thurificaverit, diaconus cum thuribulo accedat et corpus illud in feretro vel in tumba incenset . . . Non circumeundo corpus in feretro vel tumbam sed ex utraque parte utraque vice incipiendo a capite semper tamen thurificando."—*Missale Sarum*, p. 861\*.

<sup>i</sup> The Gradual in the text is that which is given in a MS. Missal in the possession of the Editor. Most of the printed Missals give another, beginning "*Si ambulem*," but the writer of the *Defensorium Directorii* agrees with the MS. that the Gradual "*Si ambulem*" is only to be used at the funeral of a bishop.

sing the *V.* "May their souls dwell at ease: and their seed inherit the land." *The three clerks return to their places in the chancel while the full choir repeat, "Rest eternal grant," &c.*

Then four clerks standing at the head of the bier sing the Tract between them as follows:

*All four.* "Like as the hart desireth the water-brooks:

*Two alone.* "So longeth my soul after Thee, O God.

*The other two.* "My soul is athirst for God, yea even for the living God: when shall I come to appear before the presence of God?"

*The first two.* "My tears have been my meat day and night:

*All four.* "While they daily say unto me, Where is now thy God?"

The *Dies iræ* was sometimes sung as a Sequence after the Tract.<sup>j</sup>

422. During the singing of the Gradual and Tract the priest, deacons, and choir will all sit (except that those who sing may stand while they are singing.) Also after the book of the Gospels on the altar has been censed (see Nos. 155 and 372) the deacon (or at a Missa Cantata the thurifer) goes a second time to the corpse and censes it as before described in No. 419. He will cense it for the third and last time directly after censing round about the altar<sup>k</sup> at the Offertory.

423. At the reading of the Gospel the candle-bearers with their candles, and the thurifer, assist in the usual manner, but the processional cross is not to be used at this time.<sup>l</sup>

424. The choir kneel down immediately after the *Sanctus*, before the *Benedictus*, and remain on their knees till they rise to sing the *Agnus* as follows: "O Lamb of God, that takest away the sins of the world, grant them rest. O Lamb of God," &c. (*the same repeated*). "O Lamb of God, that takest away the sins of the world, grant them rest eternal." The choir then remain standing, as usual, till they kneel for the Blessing at the end of the service.

### § 3. *The Service at the Grave.*

425. At the end of the Mass the celebrant and those assisting at the altar return to the vestry in the usual manner; but if the grave

<sup>j</sup> *Missale Sarum*, p. 884\*.

<sup>k</sup> "Similiter ante Evangelium dum Tractus canitur incensato prius altari, et tertio postquam sacerdos sacrificium ante lotionem loco suo dispositum thurificaverit idem diaconus thurificet sicut prius."—*Missale Sarum*, p. 861\*.

<sup>l</sup> "Procedat diaconus cum subdiacono et ceroferario et thuribulario sine cruce ad pronuntiandum Evangelium."—*Missale Sarum*, p. 958. The printed Graduals have "*cum cruce*" in place of "*sine cruce*," but the Missals both printed and MS. have "*sine*."



be in the churchyard near at hand it is desirable for the choir to remain in their places while the priest takes off his chasuble. This done the priest and candle-bearers will return into the church, the cross-bearer will fetch the cross from its place in the sanctuary, and the procession of clergy and choir, followed by the corpse and the mourners, will go the grave in the same order as at the commencement ; see No. 415.

The cross-bearer will go to the foot<sup>m</sup> of the grave and stand there facing west ; thus when a crucifix is carried the figure will be towards the feet of the corpse.

The priest will stand at the head<sup>n</sup> of the grave, looking eastward, facing the cross-bearer and crucifix.

The choir may form in a group<sup>n</sup> behind the priest, or may arrange themselves in rows on either side of the grave.

426. It is evident from the wording of the rubrics in the Prayer-book that the preparation connected with lowering the coffin into the grave, including the actual deposition, is to take place while the anthem "Man that is born of a woman" is being said or sung. The anthem should therefore be commenced as soon as the funeral party have arranged themselves round the grave, and the officials

<sup>m</sup> " Lorsque le corps est déposé près de la fosse . . . le porte-croix se met aux pieds du défunt vers lequel il tourne l'image du crucifix ; le clergé se range des deux côtés ; et le célébrant se place en face de la croix."—*Manuel de Paris*, p. 278.

<sup>n</sup> " Le célébrant . . . à la tête du défunt et tous les ministres forment avec lui une espèce de demi-cercle."—*Ibid*.

" The priest said or sang Mass, after which, putting off his chasuble, he and his ministers stood at the head of the corpse and began, what, to speak strictly, should be looked upon as the burial service." (*Manuale Sarum*, fo. cxxxvi. b.)—*Church of our Fathers*, vol. ii. p. 478.

In the Italian—*i.e.*, the Roman—rite the officiant stands at the feet of the corpse, facing west, both in the service of absolution in Church after Mass, and at the grave. In the Paris Manual, on the contrary, he is directed to stand at the head, facing east, both for the absolution and at the grave. Moreover although the Paris rite allows a priest to be buried with his head to the east in accordance with the modern Roman custom, the officiant in such cases still faces east, standing at the feet instead of at the head of the body ; " le célébrant se tenant aux pieds, tourné vers l'autel, avec le diacre et le sousdiacre, dit absolument : *Non intres, &c.*" (p. 280). A similar direction is given for the positions at the cemetery ; " le porte-croix se tient à la tête du défunt, vers lequel il tourne le crucifix, le clergé se range de chaque côté, et le célébrant se met aux pieds," (p. 281). The Sarum books do not appear to give any express direction as to the position of the officiant at the grave, but since he is directed to go to the head, facing east, both for the censuring in the Mass and for the absolution afterwards it is practically certain that at the grave he ought not to reverse his position. In the Italian, as in the Gallican rite, one and the same position is maintained throughout.

should be instructed to proceed with their business without waiting, as they often do, till the anthem is ended.

427. If the interment is to be in a distant cemetery, or for any reason is not to be immediately after the service in church, the choir will follow the altar ministers out of quire as usual after Mass; and for the service at the grave the officiating priest will wear surplice and stole instead of alb, stole, and maniple as directed above. A cope may be worn at the grave as at the commencement of the service (see No. 415, note *b*) over either alb or surplice.

## ARTICLE II.

### VESPERS FOR THE DEPARTED.

428.

AT Vespers of the Departed neither the *Gloria Patri* nor anything in place of it is said at the end of the Psalms or *Magnificat*. There is nothing in the Sarum Office books to shew that incense was used, indeed the officiating priest is directed not to leave his stall or change his vestments.

When, however, the office is said *solemniter* the two candle-bearers will bring in their candles<sup>o</sup> (which they will have lighted in the vestry<sup>p</sup>) immediately before the commencement of the *Magnificat*, and set them down in front of the altar (see No. 398). They will remain standing by their candles till the end of the Antiphon after the *Magnificat*, when they will kneel where they are till the end of the service.

429. These Vespers commence at once with the chanting of the Antiphons and Psalms here following :

*Ant.* I will walk before the Lord.

*Psalm cxvi.* 1-8. I am well pleased, &c.

*Ant.* I will walk before the Lord : in the land of the living.

*Ant.* Woe is me.

*Psalm cxx.* When I was in trouble, &c.

*Ant.* Woe is me that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kedar.

*Ant.* The Lord shall preserve thee.

*Psalm cxxi.* I will lift up mine eyes, &c.

<sup>o</sup> "Lorsqu'on entonne *Magnificat* . . . les acolytes allument leurs cierges."—*Le Vavasseur*, vol. i. p. 611.

<sup>p</sup> Following the rule given in the *Registrum Osmundi* for ordinary Vespers, according to which they go out to light and fetch the candles; see No. 395, note *m*.

*Ant.* The Lord shall preserve thee from all evil: yea, it is even He that shall keep thy soul.

*Ant.* If Thou, Lord, wilt be extreme to mark what is done amiss.

*Psalm cxxx.* Out of the deep, &c.

*Ant.* If Thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

*Ant.* Despise not then.

*Psalm cxxxviii.* I will give thanks unto Thee, &c.

*Ant.* Despise not then: the works of Thine own hands.

*When the last Antiphon has been sung, the officiant will say:*

*V.* From the gates of hell.

*R.* (To be said inaudibly by the Choir.) Deliver their souls, O Lord.

*Ant.* I heard a voice from heaven saying unto me: blessed are the dead which die in the Lord.

#### MAGNIFICAT.

*Ant.* I heard a voice from heaven saying unto me: blessed are the dead which die in the Lord.

*When the Antiphon after Magnificat is finished,<sup>q</sup> all kneel and the choir chant:*

Kyrie eleison. Christe eleison. Kyrie eleison.

*The officiant alone:*

Our Father. *The rest of the Lord's Prayer and the Ave Maria are said inaudibly.*

*Then is said in monotone Psalm cxlvi.<sup>r</sup> The Psalm ended, the officiant will chant without change of place or vestment:<sup>s</sup>*

*V.* Rest eternal grant to them, O Lord;

*R.* And may light perpetual shine upon them.

*V.* From the gates of hell;

*R.* Deliver their souls, O Lord.

<sup>q</sup> "Lorsque l'antienne est terminée tous se mettent à genoux."—*Le Vavasseur*, vol. i. p. 611.

<sup>r</sup> The Aberdeen Breviary also distinctly orders this psalm to be said on All Souls Eve as well as at other times when Vespers of the departed are said. In the Roman rite it is not always said.

<sup>s</sup> "Dicitur sine nota iste Ps. *Lauda anima mea.* Finito Ps. dicat sacerdos loco nec habitu mutato *Requiem eternam*," &c.—*Breviarium ad usum Sarum*, A.D. 1531.

V. I believe verily to see the goodness of the Lord ;  
 R. In the land of the living.  
 V. The Lord be with you.  
 R. And with thy spirit.

*The officiant alone, and if a priest standing :*

Let us pray.

O God, the Creator and Redeemer of all them that believe, grant unto the souls of the faithful departed remission of all their sins, that through devout supplications they may obtain the pardon they have desired. Who with the Father and the Holy Ghost livest and reignest God for ever and ever. *Amen.*

V. (*In monotone*) May they rest in peace.

R. Amen.

### ARTICLE III.

#### COMMEMORATION OF ALL SOULS' DAY.

430.

THE commemoration of All Souls' Day begins with Vespers of the Departed, as above, said in the afternoon or evening of the 1st of November immediately<sup>†</sup> after Evensong of All Saints' Day, unless it be Saturday in which case the commemoration of All Souls begins with Vespers of the Departed said after Evensong on Sunday; the Mass of All Souls being transferred from Sunday to Monday.

The altar frontal should be black or Lenten red<sup>u</sup> (*subrubeus*), and should, if possible, be put on before commencing the Evensong of All Saints' Day underneath<sup>x</sup> the festive red. The festive red frontal can then be removed at the end of the All Saints' service, leaving the other for the Offices of the Departed.

431. If the Mass on All Souls' Day be sung as a High Mass, the deacon and sub-deacon will officiate as in Lent without dalmatic or tunicle, those vestments not being worn at a Mass for the departed unless the corpse be present,<sup>y</sup> except in the case of a special service

<sup>†</sup> "Finitis his Vesperis (Omnium Sanctorum) statim incipiantur festive Vesperæ mortuorum."—*Breviarum Sarum*.

<sup>u</sup> See No. 415, and No. 465.

<sup>x</sup> "Sous le devant d'autel de la couleur du jour on en met un noir, si on peut le faire commodément."—*Le Vavasseur*, vol. ii. p. 182.

<sup>y</sup> "Diacono et subdiacono, albis cum amictibus indutis tantum . . . nisi quando corpus adest præsens, et etiam in anniversariis episcoporum."—*Missale Sarum*, p. 860\*.

"In Missis . . . pro defunctis, præterquam corpore præsentis, et anniversariis

on the anniversary of the death of a Bishop. In other respects the ceremonial will be the same as at a funeral (see Nos. 419 to 424), without the censings of the corpse. The Introit and Gradual are also the same, but the Tract is as follows, and is sung by four clerks standing *ad gradum chori*, instead of at the head of the bier.

*All four.* "Out of the deep have I called unto Thee, O Lord :

*Two alone.* "Lord, hear my voice.

*The other two.* "O let thine ears consider well : the voice of my complaint.

*First Two.* "If Thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

*Second two.* "For there is mercy with Thee :

*All four.* "Therefore shalt thou be feared, O Lord."

N.B.—Evensong on All Soul's Day is the ordinary serial service, there being no second Vespers of the day.

## CHAPTER VII.

### ADDITIONAL NOTES.

432.



HE English "Uses" order ■ solemn Procession before High Mass on every Sunday throughout the year, and on nearly all festivals. On double Feasts the water for sprinkling was blessed in some side chapel privately, apparently while Terce was being said in the quire. Directly Terce was ended the sprinkling of the high altar and choir was performed and the procession started. On its return to the quire the Introit (or *Officium*, as it is termed in the Sarum books) would probably begin at once, while the celebrant went to the sacristy to exchange his cope for a chasuble.

On ordinary Sundays, however, the water was blessed in the midst of quire before Terce. Then, on the return of the procession, Terce was said while the celebrant went to the sacristy, the Introit not being commenced till Terce was ended.

regum, episcoporum, et principalium fundatorum, diaconus et subdiaconus ad Missam tantum in albis esse debent."—*Missale Herefordensis*, p. xlvii.

433. Possibly after the times of Edward VI, when the old service was restored in the reign of Queen Mary, a custom of anticipating the "Hours" was growing up, which may account for the fact that in a Processionale in the University Library at Cambridge, printed in A.D. 1555, "Sext" seems throughout to be substituted for "Terce," as the Office to be said before Mass.

434. The following are extracts from a MS. Missal of the fourteenth century, and from a printed Processional of the sixteenth century, both in the University Library at Cambridge :—

From the Missal: "Si fuerit duplex Festum extra chorum fiat benedictio salis et aquæ ante aliquod altare, et tertiâ dictâ spergatur aqua. In aliis vero dominicis in choro benedicatur et ante tertiam spergatur. Nisi in dominicâ palmarum," &c.

435. From the Processional printed in A.D. 1530, by Prevost at Paris, "*fo. iii*":—"Si fuerit duplex festum in dominica extra chorum fiat benedictio salis et aquæ privatim ante aliquod altare et hora iii cantata aspergat. In aliis vero dominicis in choro benedicatur et ante iiiam" (tertiam) "aspergatur nisi in dominica Ramis Palmarum," &c.

"*fo. v.*" "Deinde eat processio hoc ordine. In primis procedat minister virgam manu gestans locum faciens processioni. Deinde puer in superpellicio aquam benedictam gestans. Deinde acolitus crucem ferens, et post ipsum duo ceroferarii pariter incedentes. Deinde thuribu." (thuribularius). "Post eum Subdyaconus. Deinde Dyaconus, omnes albis cum amictibus induti, absque tunicis vel casulis; et post Dyaco. eat sacerdos in simili habitu cum cappa serica. Deinde sequantur pueri, et clerici de ii forma, habitu non mutato, non bini et bini sed ex duabus partibus juxta ordinem quo disponuntur in choro."

"*fo. ix.*" "In die natalis Domini, quacumque feriam attigerit dicta iii hora processio per medium chori exeat per ostium occidentale circumeundo choro. In primis sacristæ virgas in manibus gestantes. Deinde puer cum aqua benedicta. Deinde tres cruces a tribus acolitis deferentibus, albis cum amictibus indutis. Deinde duo ceroferarii. Deinde thuribula. in simili habitu. Deinde Subdyaconus et Dyaconus dalmatica et tunica induti, textum uterque deferens. Post Dyaconum eat Sacerdos in cappa serica: choro itaque sequente in cappis sericis. In primis pueri. Deinde clerici de secunda forma et clerici de superiori gradu juxta ordinem," &c.

436. The order of procession after Vespers was the same as before Mass. Thus: "In die Paschæ ad vespervas fiat processio ad fontes . . . cum cruce et ceroferariis et thuribulario."—*Processionale*, reprint A.D. 1882, p. 94. Also under Saturday in Easter week:



“Ad vespervas non fiat processio ad fontes cum oleo et chrismate sicut in præcedentibus diebus, sed tantum eat processio ante crucem” (i.e. the great Rood), “et exeat per medium chori cum ceroferariis et thuribulario, albis indutis, sine cruce, et puero librum deferente ante sacerdotem in superpelliceo. Sacerdos autem in simili habitu cum capa serica, choro sequente in superpelliceis cantando,” &c.—*Ibid.* p. 101.

437. It should be observed that occasionally, *e.g.* on Christmas Day, three processional crosses were used, but this was presumably only in one or two churches, possibly not anywhere except at the cathedral, and has not been suggested in this book.

438. Two and possibly three censers were occasionally in use. The rubric in the Missal concerning the entrance during the Introit has, according to the Burntisland reprint, A.D. 1861, the plural “thuribularii.” But in the same book the rubric at the Offertory seems to imply that only when the bishop is celebrating are two censers used. This rubric is, “Si Episcopus celebraverit et duplex festum fuerit duo pueri venient cum thuribulis,” &c. In the same book the rubric before the gospel on Advent Sunday contemplates only one censer in use. The words of the rubric are, “ceroferariis diacono assistantibus, uno a dextris et reliquo a sinistris et ad eum conversis: thuribularius vero stet post diaconum ad eum conversus.” Judging from the analogy of French rites, it is probable that one thurifer carried the censer, the other carried the incense-boat when only one censer was in use; thus, in the Paris Manual mentioned above is the following at p. 389, “Dans les églises où deux thuriféraires servent à la Messe solennelle, le second porte la navette, et la présente au diacre chaque fois qu’on bénit l’encens.” Also at p. 388, “Le premier thuriféraire sert seul à la Messe jusqu’à l’*Agnus Dei*.” Also at p. 390, “Quand il y a encensement à la preface, les deux thuriféraires encensent chacun un côté du chœur.”

439. It is not uncommon in the Roman rite to appoint a special person to attend to the birettas. Père Le Vavasseur, who has written a most exhaustive work on Ritual, entitled *Cérémonial selon le rit Romain d’après J. Baldeschi et l’Abbé Favrel*, says in vol. i. p. 405, Fourth Edition, A.D. 1871, “Pour recevoir les barrettes, voici comment le Cérémoniaire ou le clerc désigné pour le faire peut s’y prendre,” &c. This *Cérémonial* by Le Vavasseur, which has the imprimatur of the Archbishops of Toulouse and Bourges, and many other bishops in France, is the work which has been so largely quoted in this book.

440. No such person as the ceremoniaris is mentioned in any English authorities to which the writer has had access. There was,

however, in old English times, a functionary spoken of in rubrics and manuals as "The Acolyte," who is not to be confounded with the two boys now commonly called acolytes, who in Sarum books are always described as *Ceroferarii*. The *Acolitus* may very possibly be represented by the parish clerk of the present day, and in this book is distinguished by the title "The Clerk."

441. It is necessary here to allude to the books carried in procession. At Sarum Cathedral and other wealthy churches, besides the Textus, or Evangelarium, which contained the whole of the four Gospels, they used a book containing simply the selections from the Gospels read at Mass in the course of the year. This latter appears to have been carried by the subdeacon, and the Testament (*i.e.* *Textus*) by the deacon. Some of the French rites direct the subdeacon to carry the book of the Gospels while the deacon carries nothing. In the Use of Auxerre (*Missale Autissiodorensis*), is the following direction for High Mass with three deacons and three subdeacons, "*Subdiaconus utraque manu sustinens antepectus Evangeliorum codicem, medius inter secundarios subdiaconos. Diaconus medius inter secundarios diaconos Celebrans.*" A good deal of confusion is occasioned by the ritual varying somewhat according to whether the Textus proper, or only the book of selected Gospels, or both together, were in use. In this ceremonial it has been assumed that the latter only would be used. For further particulars on this somewhat intricate subject, see Dr. Rock's *Church of our Fathers*, vol. i. p. 306, also vol. iv. p. 31, and pp. 190-192; also the general rubrics at the commencement of the Sarum Missal in English, p. liii, published by the Church Press Company.

442. Before the procession the priest and his attendants, as well as all the choir, would go from the vestry to the midst of the quire in front of the high altar by the most direct route; but after the procession, when the priests and deacons come to the altar during the singing of the Introit, it will be desirable for them (if the structure of the church allows it) to come from the vestry so as to enter the quire through the west gates. This is the custom at Lyons and at Rome. Besides allowing more time for the celebrant to say the 43rd Psalm, &c., it is more dignified. The vessels afterwards brought in by the clerk will be brought by the same route, though the "*ostium presbyterii*," at which the candle-bearers met the clerk bringing the vessels, does not of course necessarily mean the gate at the west of the quire but may mean a gate from the side aisle, east of the quire stalls. This however in Sarum Cathedral would be quite far enough from the altar to allow of what Dr. Rock calls "a little procession."

443. It will be observed that in this ceremonial it has been assumed that the priest will commence his Mass at the epistle side of the altar. This is not the place to enter into a long dissertation on the north side controversy, but it is a fact that, according to the last interpretation of the Church's law by the civil power, the priest who commences the celebration at the *northern* part of the west side of the altar is every whit as disobedient to the ruling of the Privy Council as he who begins at the *southern* part of the west side, which is the proper ritual position. If the writer may venture an opinion on the law of the Church as expressed in the rubric of the present Prayer-book, he would say that he believes that it has been conclusively shown that the rubric in question was intended to apply to priests ministering at an altar placed lengthwise in the chancel or "body of the church," when they would stand on the north side, facing south. If this be so it seems only reasonable that when the altar is permitted to stand in its old position against the east wall the priest also should be permitted to stand in his old position. In any case the choice would appear to lie between a position on the north (be it "side" or be it "end") of the altar facing south, or a position facing east on the southern or right hand part of the west side.

The following is the rubric in the Sarum Missal on the subject : "Sciendem est autem quod quicquid a sacerdote dicitur ante Epistolam, in *dextro cornu* altaris expleatur ; præter inceptionem *Gloria in excelsis*. Similiter fiat post perceptionem sacramenti. Cætera omnia in medio altaris expleantur, nisi forte diaconus defuerit. Tunc enim in sinistro cornu altaris legatur Evangelium."—*Missale*, p. 589.

The rubric in the Prayer-book is : "The table, at the Communion-time having a fair white linen cloth upon it, shall stand *in the body of the church, or in the chancel, where Morning and Evening Prayer are appointed to be said*. And the priest standing at the north side of the table, shall," &c.

This cannot mean that the priest is to commence the service "in *sinistro cornu*" where the Gospel is read, instead of "in *dextro cornu*," while the table is to stand where the old altar stood. The table is to stand "*where Morning and Evening Prayer are appointed to be said*," whether in the "chancel" or in the "body of the church," surely the meaning must be that it is to stand *in the aisle* of church or chancel with its ends east and west, and whereas formerly one side was close against the east wall now both sides are accessible, and of the two the priest is to select the north. This novel position of the "Lord's Board" has however been given up

by the universal consent of the whole Anglican Church, clergy and laity, and we have everywhere reverted to the ancient practice. But the "ancient practice" (in the absence of any decree of the Church on the subject) must include the ancient position of the priest as well as the ancient position of the altar.

444. It was not the custom for the priest to genuflect after the modern fashion while standing at the altar to offer the Eucharistic Sacrifice. All the English Missals which give any direction on the subject order the celebrant to "incline." In some parts of the service, as at the *Supplices te rogamus* in the Canon, when he crossed his arms on his breast and stood bending forward (*corpore inclinato*) throughout the prayer, he doubtless stood with his knees stiff and bent forward from the hips. But it is doubtful whether the ordinary act of adoration made by the celebrant was a simple bow, *i.e.* a bending forward of the body; probably it was partly a bow and partly a genuflection, much like the curtsy made by ladies in the presence of the sovereign.

An act of reverence such as this, being in fact a slow and reverent curtsy, has been seen by the writer in use in the diocese of Lyons in France, a few years ago. The description of the motion given at p. 43 of the *Rubricæ generales* in the Lyons Missal of A.D. 1771 is: *Dextrum genu ad sinistram suram admovetur*. This may be fairly taken to represent and explain the *inclinet se* of Sarum.

Undoubtedly it was the practice for those assisting at Mass to make their acts of reverence after the same manner as the celebrant as well as at the same times, it was nevertheless customary for members of the congregation, or individual members of the choir moving independently of the priest, to genuflect (*i.e.* kneel for a moment on one or both knees as an act of adoration) whenever they had occasion to approach or pass the Blessed Sacrament. Thus, on Palm Sunday, when the Blessed Sacrament was carried in procession, and met by the choir carrying palms, the officiating priest and all the choir are specially directed to genuflect towards the Pyx. In the *Registrum Osmundi*, § lxx, after "a station," the officiant and choir are ordered to genuflect before they go on: "Ab ipso quoque executore primo cum choro fiat genuflexio, deinde eat processio," &c. Again, in Maskell's "Ancient Liturgies," p. 140, ed. 1882, are the following quotations: "Moneantur laici, quod reverenter se habeant in consecratione eucharistiæ, et flectant genua.—*Concilium Dunelmense*, A.D. 1220. In elevatione vero ipsius corporis Domini pulsetur campana in uno latere, ut populares . . . flectant genua.—*Constit. Abp. Joh. Peckham*, A.D. 1281." In the *Consuetudinarium*, fol. 74, of Wells Cathedral, which Mr. Reynolds says was "compiled from

the Sarum Use with the local and newly authorised customs of the church of Wells, adapted and corrected," there is an order directing that at the "Elevation" in High Mass "all the canons and choir should pour out devout prayers to God with knees bowed to the earth, prostrate in humility and reverence towards so great a Sacrament, and in order that the laity and those standing round about (*circumstantes*) may be stirred up to greater devotion." Apparently, therefore, this kneeling was an exceptional custom peculiar to the canons and choristers of the cathedral at Wells when assisting at the High Mass.

The practice in Oriental churches is for all the congregation, as well as the clerks within the sanctuary, to adore standing, the whole body being bowed from the hips; and it is noteworthy that the unreformed Roman Missal, prior to the Council of Trent, has no rubric ordering genuflections.

445. The Sarum books nowhere direct the use of a stiff pall (*i.e.* a square card covered with linen, or several thicknesses of linen made stiff,) for placing on the chalice, but its obvious convenience would induce most priests to use it. At Lyons it is the custom for the subdeacon to bring the filled chalice to the altar covered with a pall worked round with a pendant fringe, which is in fact a corporal or "fair linen cloth" made stiff in the centre.

The use of the pall wherewith to cover the chalice enables the priest the better to dispense with the assistance of the deacon after the Consecration, assistance which of course he could not have at a Low Mass or Missa Cantata, and these forms of service are now essential though of a comparatively modern growth.

446. The ceremonies of giving the Pax during Low Mass have notoriously fallen into universal desuetude, but Dr. Rock shows (vol iv. p. 163 of *The Church of our Fathers*) that it was at one time the custom to "send round the kiss of peace in every Low Mass" as well as at High Masses. It is questionable whether any good purpose would be served by attempting to revive a practice which even 300 years ago was retained only in a partial and infrequent manner. The same may be said of sending round the book of the Gospels to be kissed by persons in the quire during the chanting of the Creed.

447. In the fourteenth and fifteenth centuries there can be little doubt that the Epistle was usually chanted towards the east. Durandus, lib. iv. cap. xvi. 8, says, "*Facies autem epistolam legentis respicere debet altare.*" Such was and is the Roman practice, and probably in England when the subdeacon held the book in his hands he faced eastward. In churches in which an *ambo*, or lectern, was



used for the reading of the Epistle the position varied at different periods and in different places. De Vert in his *Explication des Cérémonies* shows that the various positions of the *ambo* were such that at one period the Epistle was commonly read on the north side of the quire facing south, at another on the south side of the quire facing north. Further, in the *Explication de la Messe* by Père Le Brun it is shown to be an ancient Oriental custom to read the Epistle westward, towards the people. He says: "Les Arméniens sont louable d'avoir conservé l'ancien usage de l'Eglise d'Orient, et . . . les lecteurs se tenant dans le chœur chantent la Prophétie et l'Épître . . . tournez vers le peuple." Vol. ii. p. 160; ed. 1726. And again, when alluding to the modern practice of the Roman Missal, which orders the celebrant to read the Epistle to himself while the subdeacon is chanting it, he says, "L'usage ancien et le plus naturel est que tout le monde écoute le soudiacre."—*Le Brun*, vol. i. p. 200. The reader of the Epistle is not told in the Sarum books which way he is to face and it certainly seems *plus naturel* for him to turn towards the congregation, many of whom are much further from him than any one in the quire. The deacon cannot well face west when reading the Gospel, because if he did the subdeacon and the cross-bearer would be between him and the people, moreover the rubric expressly directs that he is to face north.

448. Concerning the making the sign of the cross over the Blessed Sacrament as had been made over the unconsecrated bread and wine, Le Brun writes as follows: "Il faut bien distinguer ces signes de croix, qui suivent la Consecration, d'avec les précédens. . . . Le prêtre au commencement du Canon fait un signe de croix en demandant à Dieu de bénir les dons,—*benedicas hæc dona*, &c. Mais depuis la Consecration il n'y a point de mot qui détermine à bénir. Tout est béni, nous offrons seulement, *offerimus Hostiam*. Nous ne faisons plus de signes de croix sur les dons de l'autel que pour montrer qu'ils sont le corps même de Jesus Christ. . . . Ces cinq signes de croix, aussi-bien que les cinq mots auxquels ils sont joints, ne sont que de vives expressions qui doivent rappeler à l'esprit l'unité de la Victime de l'autel et de la croix."—*Explication de la Messe*, vol. i. pp. 498, 499.

449. The whole of this part of the ancient canon has been given in its place as it is found in the Sarum Missals of the fifteenth century, but the sentence, "Upon which vouchsafe to look," &c., as well as a clause in the *Supplices Te rogamus* (p. 38), and another in the *Nobis quoque peccatoribus* (p. 39), printed in small type, appear to be unsuitable for use after the act of consecration is complete, the



fact being that in the original arrangement of the Canon these passages occurred before the consecration of the elements. Considerable ingenuity has been exercised by various Roman writers in attempting to justify the retention of such expressions in their present position in the Roman Missal, but it seems scarcely desirable that the use of them should be voluntarily re-introduced by English priests.

450. That portion of the ancient Canon known as the *Quam oblationem* is printed in its place (p. 34), but in small type, as it is clearly represented by a portion of the Consecration prayer in the Prayer-book, and the two are here printed side by side to facilitate comparison:—

*Quam oblationem* Tu, Deus omnipotens, in omnibus quæsumus, benedic-  
tam ascrip-~~ti~~am, ra-~~ti~~am, rationabilem,  
acceptabilemque facere digneris, ut nobis  
Cor-~~pi~~us et San-~~guis~~ fiat dilectissimi  
Filii tui Domini nostri Jesu Christi: *Qui*  
*pridie* quam pateretur.

And grant that we receiving these thy  
crea-~~ti~~ures of br-~~ea~~d and wi-~~ne~~, ac-  
cording to thy Son our Saviour Jesus  
Christ's holy institution, in remembrance  
of his death and passion may be par-  
takers of his most blessed Bo-~~dy~~ and  
Blo-~~od~~: *Who in the same night* that  
He was betrayed.

## CHAPTER VIII.

### CONCERNING FESTIVALS, SUNDAYS, AND FERIAS.

451.



**FESTIVALS** were divided into two great classes known as Double and Simple. Each of these classes were subdivided; but while the subdivisions of the Doubles involve no complications, the subdivisions of the Simples are somewhat intricate. There were Simples of nine lessons with triple Invitatory, and Simples of nine lessons with double Invitatory, all being entitled to have Rulers of choir. Then there were Simples of three lessons, some with Rulers and some without, some with double Invitatory and some with single Invitatory.

For modern practical purposes (in addition to the subdivisions of the Doubles) it is necessary to distinguish Simples of the highest rank, viz. with triple Invitatory, because they alone have four lights at Evensong. Again, it is necessary to distinguish those of the lowest rank, viz. without Rulers, because they alone have no second Evensong. All the rest may be classed together as of an inter-

mediate rank, to be observed with two Evensongs, but not entitled to more than the ordinary two lights at the quire Offices. Hence the division adopted below of Simples of first, second, and third classes.

The rank of each day has been sought in various editions of the Sarum Missal; in the Gradual printed at Paris, A.D. 1528, by N. Prevost; and in the last edition of the large folio Breviary, printed by C. Chevallon at Paris, A.D. 1531. Every day named in this chapter has been found in at least two of these authorities.

452. All Principal Doubles, and certain other days marked with an asterisk \* thus, are observed with an Octave:—

1. *Principal Doubles.*

Christmas Day; Epiphany; Easter Day; Ascension Day; Whitsun Day; (Repose of the B.V.M., 15th August;) Patron Saint or Title of the Church; Day of Dedication of the Church.

N.B.—Octaves of these last two are not observed in Advent, or between Septuagesima and Passion Sundays; and either of the two must be translated if it should fall on Advent Sunday, Christmas Eve, between the Fifth Sunday in Lent and Low Sunday inclusive, or between Whitsun Eve and Trinity Sunday inclusive, or on another Principal Double.

2. *Greater Doubles.*

Purification, 2nd February; Trinity Sunday; (\*Corpus Christi;) \*Visitation of the B.V.M., 2nd July; \*Holy Name, 7th August; \*Nativity of the B.V.M., 8th September; All Saints, 1st November.

3. *Lesser Doubles.*

Conception of the B.V.M., 8th December;	Low Sunday;
*S. Stephen, 26th December;	Whitsun Monday, Tuesday, and Wednesday;
*S. John the Evangelist, 27th December;	Holy Cross, 3rd May;
*Holy Innocents, 28th Dec.;	*Nativity of S. John Baptist, 24th June;
Circumcision, 1st January;	*S. Peter, 29th June;
Annunciation, 25th March;	Transfiguration, 6th August;
Easter Monday, Tuesday, and Wednesday;	Holy Cross, 14th September.

4. *Inferior Doubles.*

*S. Andrew, 30th November;	S. Matthias, 24th February;
S. Thomas, 21st December;	S. Gregory, 12th March;

S. Ambrose, 4th April ;	S. Matthew, 21st September ;
S. George,* 23rd April ;	Michaelmas Day, 29th September ;
S. Mark, 25th April ;	
SS. Philip and James, 1st May ;	S. Jerome, 30th September ;
S. Augustine of Canterbury, 26th May ;	Translation of S. Edward, 13th October ;
S. James, 25th July ;	S. Luke, 18th October ;
S. Bartholomew, 24th August ;	SS. Simon and Jude, 28th Oct.
S. Augustine of Hippo, 28th Aug. ;	

5. *Simples of the First Class.*

S. Nicolas, 6th December ;	S. Anne, 26th July ;
Octave day of S. Andrew, 7th December ;	S. Peter's chains, 1st August ;
Octave day of Epiphany, 13th January ;	S. Lawrence, 10th August ;
Conversion of S. Paul, 25th January ;	Octave day of the Holy Name, 14th August ;
S. John ante Port. Lat., 6th May ;	(Octave day of Repose of B.V.M., 22nd August ;)
Octave day of Ascension ;	Beheading of S. John Baptist, 29th August ;
(Octave day of Corpus Christi ;)	Octave day of Nativity B.V.M., 15th September ;
S. Barnabas, 11th June ;	*Martinmas, 11th November ;
Octave day of S. Peter, 6th July ;	Octave day of Dedication or Patron Saint if not in Advent or Septuagesima-tide.
Octave day of Visitation B.V.M., 9th July ;	
S. Mary Magdalen, 22nd July ;	

The Commemoration of All Souls, 2nd November, is variously given as an Inferior Double or Simple of the first class.

6. *Simples of the Second Class.*

S. Lucy, 13th December ;	S. Agnes, 21st January ;
S. Sylvester, 31st December ;	S. Vincent, 22nd January ;
Octave of S. Stephen, 2nd January ;	S. Agatha, 5th February ;
Octave of S. John, 3rd January ;	S. David, 1st March ;
Octave of Holy Innocents, 4th January ;	S. Chad, 2nd March ;
S. Fabian, 20th January ;	S. Edward, 18th March ;
	S. Benedict, 21st March ;
	S. Richard, 3rd April ;

\* In the Breviary of A.D. 1531, "Festum duplex cum regimini chori, iii lectiones ;" in the Hereford Missal, "Festum duplex, ix lectiones," and classed with the Lesser Doubles of Sarum ; by a constitution of Abp. Chicheley, A.D. 1415 (*Gibson's Codex*, A.D. 1713, p. 281) ordered to be observed "ad modum Majoris duplicis Festi ;" but in Sarum Missals "Inferius Duplex."

S. Dunstan, 19th May ;	Translation of S. Ethedreda,
S. Alban, 17th June ;	17th October ;
Translation of S. Martin, 4th July ;	S. Crispin, 25th October ;
Translation of S. Swithin, 15th	S. Leonard, 6th November ;
July ;	S. Britius, 13th November ;
S. Margaret, 20th July ;	S. Machutus, 15th November ;
Octave day of S. Lawrence, 17th	S. Hugh, 17th November ;
August ;	S. Edmund, <sup>y</sup> 20th November ;
S. Giles, 1st September ;	S. Cecilia, 22nd November ;
S. Remigius, 1st October ;	S. Clement, 23rd November ;
S. Denys, 9th October ;	S. Katharine, 25th November ;

7. *Simples of the Third Class.*

S. Lucian, 8th January ;	Translation of S. Edward, 20th
S. Hilary, 13th January ;	June ;
S. Prisca, 18th January ;	Octave day of S. John Baptist,
S. Blasius, 3rd February ;	1st July ;
S. Valentine, 14th February ;	S. Evertius, 7th September ;
S. Perpetua, 7th March ;	S. Lambert, 17th September ;
S. Alphege, 19th April ;	S. Cyprian, 26th September ;
Venerable Bede, 27th May ;	S. Faith, 6th October ;
S. Nicomede, 1st June ;	Octave day of S. Martin, 18th
S. Boniface, 5th June ;	November.

These Simples of the lowest rank have no memorial at a Sunday Mass. One of them falling on an ordinary Sunday would have a memorial on Saturday at Evensong, and on Sunday at Mattins only.

None of them had any second Vespers ; thus Evensong on 26th September would not be "of S. Cyprian" but "of the feria," while Evensong on the 25th September *would be* "of S. Cyprian."

453.

SUNDAYS not already mentioned as reckoned among Double Feasts are classed as follows :—

1. *Principal Sundays.*

Advent Sunday ; Passion Sunday ; Palm Sunday.

These take precedence of all Feasts.

2. *Greater Sundays.*

The Second, Third, and Fourth Sundays in Advent ; Septuagesima, and all Sundays following till Passion Sunday.

<sup>y</sup> S. Edmund ranks as a Simple of the first class according to the Breviary of A.D. 1531.

These take precedence of Lesser Doubles, but not of Principal or Greater Doubles ; but S. Gregory falling on a Saturday in Septuagesima before Lent, and the Annunciation on a Saturday in Lent before Passion-tide, would each have its second Vespers, with a memorial of the Sunday.<sup>2</sup>

### 3. *Lesser Sunday.*

Rogation Sunday, being the Fifth after Easter.<sup>a</sup> This Sunday takes precedence of all Simple Feasts.

### 4. *Inferior Sundays.*

All Sundays throughout the year not mentioned above.

These give way<sup>b</sup> to any Feast above the lowest class, *i.e.* the Office and colour would be of the Feast, but the four lights at Mass would be retained even if the Feast required only two ; (see No. 458).

454.

FERIAL DAYS are classed as under :—

#### 1. *Principal Férias.*

Ash Wednesday ; Maundy Thursday ; Good Friday ; Holy Saturday ; The Vigil of Whitsun Day.

A Feast occurring on any of these days may be transferred, but must not be in any way commemorated in the service of the day, which will be entirely of the Feria.<sup>c</sup>

#### 2. *Greater Férias.*

All week days from Passion Sunday to Maundy Thursday.

A double Feast occurring on any of these days is observed with a memorial of the Feria.

Simple Feasts occurring on these days are superseded.

#### 3. *Lesser Férias.*

All week days from Ash Wednesday to Passion Sunday ; the first and third Rogation days ; the third week in Advent (the other days in Advent being known as Inferior Férias).

All Feasts above the lowest class of Simples occurring on these

<sup>2</sup> *Breviarium*, A.D. 1531, 2nd part, fo. xxxvi. and xli.

<sup>a</sup> Other Sundays in this class were those on which "Histories" began at Mattins, a distinction which does not apply to the modern services.

<sup>b</sup> The Mass of the Sunday was said as the Chapter Mass.

<sup>c</sup> "Servitium vero hujus dici nullo modo debet mutari propter aliquod festum."  
—*Breviarium*, A.D. 1531, rubric for *Feria iv in capite jejunii*.

days may be observed, but a memorial must always be made of the Feria, "even though it be the day of the dedication of the church."<sup>d</sup>

455.

LENT and PASSION-TIDE should be marked by the removal or covering up of decorations and ornaments, but the processional cross should not be covered or enveloped in any veil. A special processional cross should be kept for use at this season made of wood, the staff black or dark-coloured, the cross itself painted red, without any figure or engraving<sup>e</sup> of our Lord.

After Evensong on the first Sunday in Lent all images, pictures, and crosses in the church are to be covered up with veils of white linen.<sup>f</sup> They remain covered till the first service of Easter Day exclusive; except that on Palm Sunday, from the commencement of the principal Mass till after Evensong, crosses (and possibly other images and pictures) are exposed to view.<sup>g</sup> Each veil should have a small red cross in the centre.<sup>h</sup>

One crucifix may be exposed on Good Friday till shortly before Evensong.<sup>i</sup>

## CHAPTER IX.

### CONCERNING LIGHTS AT THE ALTAR.

456.



THE use of "lights" in the public worship of God is at least as ancient as the Jewish ceremonial ordained in the wilderness, and there is nothing in the history of the Christian Church to show that this using of lights was ever restricted to celebrations of the Holy Eucharist. Thus the ancient English Church, in common with the

<sup>d</sup> *Breviarium*, A.D. 1531, fo. cxxxvi.

<sup>e</sup> "Deferatur crux lingea rubri coloris depicta sine ymagine crucifixi."—*Crede michi*, quoted in *Church of our Fathers*, vol. iv. p. 226.

<sup>f</sup> "Post completorium cruces pannis albis cooperiantur et linteis."—*Ordinarius Cisterciensis*, printed by Dr. Rock. "Secunda feria prime ebdomade Quadragesime ad matutinas omnes cruces et imagines, et reliquie, . . . sint cooperta usque ad matutinas in die Pasche."—*Registrum Osmundi*, § cii. In Gallican Missals frequent mention is made of ash-colour (*cinericius*) for use in Lent. The veils used for coverings in Lent were doubtless of a dull brownish white or grey.

<sup>g</sup> "Omnes cruces per ecclesiam sint discoopertæ usque post vespas."—*Missale Sarum*, p. 262.

<sup>h</sup> Many authorities quoted in *Church of our Fathers*, vol. iv. p. 223.

<sup>i</sup> *Missale Sarum*, p. 329, "*Adoratio crucis in Parasceve*."



other Churches of Europe, made no distinction between Mass lights and Vesper lights; the self-same lamps or candles, and oftentimes the same number, were lighted for the solemn Vespers as for the solemn Eucharist. It is therefore unnecessary, and in some respects undesirable, to reserve certain candles for use at Mass only.

457. In Sarum, Lichfield, and other cathedrals there appears to have been a beam beyond and above the high altar on which lights were placed. And in village churches places apparently for the support of the beam have been found in the chancel walls. Besides the lights on the beam, candles were to be lighted at the "step of the altar," and mention is made of candles of a pound weight to be placed "*round about*" the altar.<sup>k</sup> These requirements are exactly fulfilled by burning lights on the re-table, or on a ledge behind the altar, as well as in the two large candlesticks so commonly placed at the ends of the altar or elsewhere in the sanctuary; and when only two lights are needed it does not seem of much moment whether they are in these standards or on the re-table.

*Number of Lights at Celebrations of the Holy Eucharist.*

458. The number of lights at a Choral Celebration of the Holy Eucharist on any given day should be the same whether the service be a High Mass, a Missa Cantata with incense, or a Missa Cantata without incense.

(1). On Feasts ranking as Principal or Greater Doubles (see No. 452), at the choral Celebration *eight candles* lighted "*round about*" the altar.

(2). At all other choral Celebrations *four candles* lighted "*round about*" the altar.<sup>l</sup>

(3). At all Low Masses on any day in the year *two lights* and two only.

*Number of Lights at Mattins and Evensong.*

459. (1). On feasts ranking as Principal or Greater Doubles, at both first and second Evensong if choral, and at Mattins if choral, *eight candles* lighted "*round about*" the altar.

(2). On Lesser and Inferior Doubles, on Simples of the first class, on Advent Sunday, and on Palm Sunday at both first and second Evensong, at Evensong on Wednesday in Holy Week,<sup>m</sup> on

<sup>k</sup> "Alios duos (cereos) in gradu coram altari. . . . In die natali Domini ad utrasque Vesperas et ad Missam octo cereos debet administrare, unumquemque unius libre ad minus, circa altare."—*Registrum Osmundi*, § v.

<sup>l</sup> "Quatuor circa altare."—*Registrum Osmundi*, § v.

<sup>m</sup> "Luminaria ut in dominicis accendantur."—*Breviarium*, A.D. 1531, fo. cxx, under Vespers of Wednesday in Holy Week.

Maundy Thursday, and throughout Easter and Whitsun weeks, whenever the service is choral *four candles*<sup>n</sup> round about the altar.

(3). On every other occasion when Mattins<sup>o</sup> and Evensong are said with or without music, *two candles* lighted on or about the altar.

460. Concerning the use of lamps hanging before altars the following quotation from the Roman Cereimonial may be interesting:—  
 “Lampades quoque ardentes numero impari in ecclesiis, tum ad cultum et ornatum tum ad mysticum sensum, ut et multa ex superius narratis pertinent. Hæ vero in primis adhibendæ sunt ante altare vel locum ubi asservatur SS. Sacramentum, et ante altare majus, quibus in locis lampadarios pensiles esse decet, plures sustinentes lampades, ex quibus, qui ante altare majus erit tres ad minus, qui ante Sacramentum saltem quinque lucernas habeat. Ante vero reliqua singula altaria singulæ possunt lampades appendi; quæ quidem in præcipuis Festis, saltem dum Vesperæ et Missa solemnis decantantur, continue ardeant.”—*Cæremoniale Episcoporum*. Ed. Parisiis, A.D. 1633, p. 71, *De ornatu ecclesiæ*.

NOTE.—The number of candles for each day in the year, the rank of every Feast, the proper colours and other ritual information, is given in *The Church Kalendar*, published annually in London, by Charles Letts and Co., 3 Royal Exchange.

## CHAPTER X.

### CONCERNING ECCLESIASTICAL COLOURS.

461.



MIDST much that is obscure concerning the colours of the vestments anciently used in England, it is clear that several of the cathedrals and abbeys had certain customs of their own differing one from the other, perhaps influenced by the heraldic colours of their armorial bearings. Certainly the inventories of church goods made by the orders of Henry VIII, show that colours not recognised

<sup>n</sup> “Dominica prima in Adventu quatuor cereos ad utrasque Vesperas, et ad Matutinas, et ad Missam, scilicet duos insuper altari et alios duos in gradu coram altari. Simile observetur in dominicâ Palmarum,” &c.—*Registrum Osmundi*, § v.

<sup>o</sup> The *Registrum Osmundi* directs only one candle to be lighted at Mattins on Ferias, but Mattins in the modern Prayer-book obviously represents Lauds rather than the ancient Mattins which is a night office and of a totally different structure.

in any known sequence, including party-coloured vestments, were in use in many places.

Attempts had sometimes been made to introduce the Roman sequence or something like it, notably by Bishop Grandisson of Exeter who was chaplain to Pope John XXII, and Bishop Clifford of London. Bishop Grandisson, A.D. 1327 to 1369, in his Ordinal gives a table of colours which he says "follows the custom of the Court of Rome" ("*juxta morem Curiae Romanæ*"), and which is in fact the Roman sequence with slight modifications. Nearly in the same words is the table of colours given in the Pontifical of Clifford, Bishop of London from A.D. 1406 to 1426. Such publications as these had no doubt an extended influence and help to account for the violet and green vestments which are shown by the inventories to have been in use in the sixteenth century, the violet vestments being fairly numerous.

But it is noteworthy that in the diocese of Salisbury itself, the rubric in the Missal concerning colours was by no means universally followed; a fact which is proved by the Berkshire inventories, Berkshire being then in the diocese of Sarum.

462. It seems as if, like the Eastern churches, no strict rule for the sequence of colours could have been enforced, and it may be worth considering how far such a thing is desirable. There are many ways of exhibiting the seasons of the ecclesiastical year more effectually than by means of an altar-frontal or a chasuble, while there is a certain inappropriateness in making use of altar and priest for that purpose. The altar is the symbol of the Lamb of God, the priest is the servant of the King of kings serving in His Presence. White and red are His special colours. "My Beloved is white and ruddy," Cant. v. 10. In the words of the well-known Hymn *Ave Christi Corpus verum*:

"This is He, the Bridegroom, dight  
In His vesture red and white."

It is but fitting that altar and priest should be vested in His colours—clothed in His livery; and there may well be best and second-best, festal and ferial. It is at least possible that herein is the clue to the almost exclusive use of white and red in the ancient order. On the same principle blue having come to be recognised as the special colour of the Blessed Virgin, blue vestments would naturally become numerous as the *cultus* of the B.V.M. developed and Masses and commemorations in her honour were multiplied. This would account for the great number of blue vestments ("*blodius*" and "*cæruleus*") existing in the sixteenth century.

The dull pale ashy hue used in many French dioceses in the last century does not at all conflict with this theory. The employment of such a colour simply shows that during the earlier weeks of Lent before Passion-tide, and during Advent, it had become customary in many places to lay aside the royal livery, using in place thereof that which was really not a colour, *i.e.* ash-colour, *cinericius*. As the Italian influence spread and prevailed violet was substituted for ash-colour, though even to the last, before the breaking up of the old Gallican traditions in the time of Napoleon I, in some cases preference was given to the ash-colour. Thus in the Chartres Missal, A.D. 1782, the rubric is "*Violacei vel melius cinericii si habeatur*"; and in the Missal of Puy in Velay, A.D. 1783, the rubric is "*Ubi tamen non habetur color cinericius adhibebitur violaceus*," &c.

Since the above was written the reprint of the *Consuetudinarium* of Wells Cathedral has been published. The following extracts from it appear to afford some confirmation of the theory that red and white were treated as the livery of the altar:—"In die Natalis Domini omnia alba præter in secunda Missa. . . . In festo Circumcisionis Domini, principales rectores sint in vestimentis albis et alii secundares in vestimentis rubeis. . . . In die Cœnæ, omnia rubea cum vexillo de albo." Lastly, most strangely, "In die Paschæ, omnia sunt rubea. . . . Dominica in albis, omnia in albis vestimentis."—*fo.* 95 and 96.

The Sarum Processional directs that the Litany, after the blessing of the font on Easter Eve, be sung by three clerks *superiori gradu* vested in silk copes, two red, and the third white.

463. The Sarum rubric on colours given in the MS. Missal in the Library of Emmanuel College, Cambridge, ("MS. 3. 3. 9") occurs at the commencement of the *Ordinarium* after the *Introibo* and before the *Confiteor*, and is noteworthy as naming a colour for S. John Baptist and for Virgins. The Editor of the Burntisland reprint does not seem to have met with any Sarum Missal among those collated by him in which this is given. He gives the rubric, saving these omissions, in almost identical words but after the *Confiteor*, immediately before the *Gloria in excelsis*.

"In tempore Paschali de quocunque dicitur Missa, nisi in Inventionem S. Crucis, utantur ministri altaris ad Missam *vestimentis albis*; similiter fiat in Annuntiatione Beatæ Mariæ, et in Conceptione ejusdem, et in utroque festo S. Michaelis, et in festo S. Johannit apostoli in ebdomada<sup>p</sup> Natalis Domini, [et in Nativitate S. Johannis

<sup>p</sup> These words, "in ebd. Nat. Dni.," are doubtless used to distinguish this Festival from the Feast of S. John in May, *S. Johan. ante Port. Lat.*, when, if not in Eastertide, red would be used as for other Festivals of Apostles. A corresponding

Baptistæ<sup>q</sup>] et per octavas, et in oct. Assumptionis, et Nativitatis Beatæ Mariæ, et in [singulis<sup>q</sup>] commemorationibus ejusdem per totum annum et per oct., et in octavis Dedicationis ecclesiæ [et in festo quælibet Virginis per totum annum<sup>q</sup>].

“*Rubeis* vero utuntur vestimentis omnibus Dominicis per annum extra tempus Paschæ quum de Dominica agitur,<sup>r</sup> et in iiii feria in capite jejunii, et in die Cœnæ; et in utroque festo Sanctæ Crucis, [et<sup>q</sup>] in quolibet festo Martyrorum, Apostolorum, et Evangelistarum, extra tempus Paschæ.

“In omnibus autem festis unius Confessoris, et plurimorum Confessorum, utantur vestimentis *Crocei* coloris.”

464. The colours for the frontal of the altar and vestments of the ministers during the year are as follows:—

*White*: on the vigil<sup>s</sup> of Christmas, and daily, when not otherwise ordered, till the Feast of the Purification,<sup>t</sup> or till Septuagesima if it falls before the Purification. On Easter Day (not on the Eve<sup>u</sup>) and daily, except on the Invention of the Cross, throughout Paschal-tide, *i.e.* till the vigil of Whitsun Day, but not on the vigil. On the Transfiguration; Holy Name; Feasts of the Blessed Virgin Mary; S. Michael; S. John the Apostle, at Christmas-tide; Conversion of S. Paul; Nativity of S. John Baptist; Virgins not being martyrs; Dedication (*i.e.* anniversary of the consecration) of the church; Marriages;<sup>w</sup> and Funerals of children under seven years of age.<sup>x</sup>

*Red*: on the vigil of Whitsun Day and throughout the octave;

rubric in the Missal of Sens, A.D. 1785, is “Albo . . . in principali festo S. Johannis Evangelistæ.”

<sup>q</sup> The words in brackets are not in the Burntisland edition.

<sup>r</sup> When the Mass is of the Sunday, *i.e.* when no festival requiring white or yellow supersedes the daily red, see No. 471.

<sup>s</sup> White is ordered by many Gallican Uses which like Sarum had special quire offices for this day *without* ferial prayers.

<sup>t</sup> According to the Use of Westminster and a large number of Gallican Uses, Until quite recently it was the custom in England to consider the whole forty days from Christmas to the Purification as the Christmas season. An interesting testimony to this fact exists in the *Journal to Stella*, wherein Swift writes on February 2nd., A.D. 1711-12: “This ends Christmas, and what care I?” And as the Sarum Breviary continued the Christmas doxology in the Hymns and the Christmas Response at Prime until the Purification (or Septuagesima), without any change after the octave of the Epiphany, it may fairly be assumed that Sarum like Westminster and the Gallican Uses continued the Christmas colour throughout the forty days.

<sup>u</sup> The Use of Wells orders red, and *Missale Sarum*, p. 550, seems to imply the same. See also No. 469.

<sup>w</sup> Use of Paris and many other Gallican rites.

<sup>x</sup> *Ibid.*



Trinity Sunday;<sup>y</sup> Corpus Christi,<sup>z</sup> and its octave; both Feasts of the Holy Cross; All Saints' Day; all Feasts of Apostles, Martyrs, and Evangelists out of Eastertide, except the three mentioned above; all Sundays and week-days<sup>a</sup> not falling between Christmas and Candlemas, or in Eastertide; on Septuagesima, Ash-Wednesday, Maundy Thursday, Good Friday, Holy Saturday.<sup>b</sup> At the administration of Confirmation *red* is ordered in the few Gallican Missals in which any direction is given.

*Yellow*, or in poor parishes *White*: on Feasts of Confessors out of Eastertide; the title "confessor" possibly including all bishops, priests, doctors, abbots, and matrons, not being martyrs.

*Black*: All Soul's Day; and at Funerals; though plain red with dark orphreys (*subrubeus*) was probably often used, and might well be sufficient in poor parishes.

465. For Lent and Holy Week an altar frontal of *plain red with dark purple orphreys* and vestments of the same appears to be essential for every church or chapel that can afford to possess more than one white and one red set. The Paris *Cérémonial* gives black<sup>c</sup> (or brown) with red orphreys for Passion-tide, which is practically the same as that here suggested. A vestment of red with dark sombre orphreys would be in accordance with the rule of Sarum as well as with the practice of Paris; it would be *red* as ordered in the Sarum Missal, but it would be a *Lenten red*, perhaps representing what was meant by *subrubeus*.

Dr. Neale writes of the altar covering in the churches of the East: "The colour of these vestments is perfectly immaterial, and does not, as in the Latin Church, vary with the seasons, except that in Lent it is usually red."—*Hist. East. Church, Gen. Introd.* p. 188.

#### *Colours for the Seasons, and Special occasions.*

466. A sequence of colours for the Ecclesiastical year which preserves English tradition and at the same time marks the seasons as well as, or better than, the Italian sequence is as follows:

<sup>y</sup> Use of Wells; also of Paris and many other Gallican rites.

<sup>z</sup> Wells ordered red; Bishop Grandisson of Exeter ordered white and red. A majority of the Gallican rites ordered red, some with gold as an alternative.

<sup>a</sup> Like as the colour of a Feast continues throughout its octave except when another Feast or season necessitates a change, so the colour of a Sunday continues throughout the week subject to the same exception; see No. 471.

<sup>b</sup> The Use of Wells orders red, and *Missale Sarum*, p. 550, seems to imply the same. See also No. 469.

<sup>c</sup> De Moleon writing of the Use of Paris mentions the same: "On se sert d'ornements noir, mais donc les orfrois sont rouges."—*Voyages Liturgiques*, p. 247.



ADVENT. A dark shade of red, or reddish brown, with orphreys and lining of purple; or a deep purple with dark red orphreys and lining, purple being itself in reality a variety of red.

CHRISTMASTIDE. White with orphreys of red or blue embroidered with gold and colours.

N.B. Christmastide lasts until Candlemas, or till Septuagesima if that season commences before the 2nd February. (See No. 464, note *t*.)

SEPTUAGESIMA and LENT. The same as Advent.

PASSIONTIDE. A deep crimson with black or very dark purple orphreys; or the same as Advent.

EASTERTIDE. White, the same as Christmas.

WHITSUNTIDE. Red embroidered with gold and colours.

FERIAL. Red (or red interwoven with other colours) with green, blue, or other orphreys.

Vestments and frontals such as these could be used between Trinity and Advent, and between the Feast of the Purification and Septuagesima, on ordinary Sundays and week-days.

ORDINATIONS and CONFIRMATIONS. Festal red as at Whitsuntide should probably be used, since red is ordered in many Gallican rites for the election of Bishops, and is the colour for a Mass of the Holy Spirit.

BAPTISM and CHURCHING OF WOMEN. White. The Missal of Evreux is one of the few which mention this.

DEDICATION. White as at Christmas.

PATRON or TITLE. The colour proper to the Saint or Mystery.

467. Hangings for the sanctuary walls; small pieces of tapestry to throw over the desks of two or more of the principal stalls in quire; "wings" of silk, or other material, to hang at each end of the altar on rods projecting from the eastern wall; and carpets in the sanctuary, &c., are all very helpful in giving a warm and furnished appearance to a church; and where two or more sets can be obtained such ornaments are specially useful in helping to mark the ecclesiastical seasons.

468. On Good Friday the Use of Sarum directs the officiating priest to wear a *red*<sup>d</sup> cope, presumably "Lenten red" or deep crimson, but the carpet on the floor of the sanctuary and any hangings on the walls might be *black* without perhaps imparting too much of a funereal aspect to the church, which is not desirable when commemorating the death of HIM who by His death overcame death. The altar should be entirely bare.

<sup>d</sup> *Missale Sarum*, p. 316. The colour of the garments of the Great High Priest; see Isaiah lxiii. 2.

The officiant at the Service to be said at the altar on Good Friday and Easter Eve (*viz.* the Communion Service to the end of the prayer for the Church) should be vested in amice, alb, stole (red) crossed as at Mass, maniple, and cope. It is better that he should not be assisted by deacon and subdeacon but by two servers, after the fashion of a *Missa Cantata*. If the officiant preaches during this service from the pulpit, he will take off his maniple and cope (see No. 206). Other preachers on Good Friday and Easter Eve will do well in not wearing any stole, being under no obligation<sup>e</sup> to wear one.

If however on Holy Saturday there be a special Festival Service<sup>f</sup> after Evensong at a later hour, or if there be a midnight Mass, at such Services white vestments will be used and the preacher would do well to wear a white embroidered stole.

469. There is some difficulty with regard to the colour for Easter Even. A red cope is ordered for the priest<sup>g</sup> at the blessing of the font, and no change of colour is afterwards notified. It may therefore perhaps be inferred that red was the colour for the whole day. It is certain that the Collect in the Prayer-book for Easter Even should be used at Evensong to the exclusion of the Easter Day Collect, as it was an invariable rule in the Sarum, and other kindred Breviaries, that whenever a Vigil had a *proper* Collect of its own that Collect was used, not only at the Mass of the Vigil, but also at Vespers on the Vigil, *i.e.* at the first Evensong of the Feast, unless another special Collect was provided; and the Collect of the Holy-day following was never added, but reserved for the morning of the Feast itself. At the same time the first Evensong of Easter should be of a festal character, though the coverings with which the crosses and pictures have been veiled during Lent (see No. 455) are not to be removed till early in the morning of Easter Day. The Sarum Breviary, under the heading of Vespers on Holy Saturday, gives the direction as follows: "Hac die ornetur ecclesia solemniter per omnia sicut in Festis principalibus, exceptis ymaginibus et crucibus quæ non discooperiantur usque post resurrectionem dominicam in die Paschæ, quando cum Christo surrexerunt omnes Sancti."—*Breviarum*, A.D. 1531, fo. cxxv.

470. It is not to be supposed that the extensive employment of red and white for altar and priest and the almost total exclusion of green, except when in combination with other colours, is a custom peculiar to England; on the contrary the same custom prevailed over con-

<sup>e</sup> See No. 315.

<sup>f</sup> A suitable "*Service for Easter Eve*," arranged by the Rev. J. B. Powell, M.A., is published by Messrs. Masters, 78, New Bond Street, London.

<sup>g</sup> "Deinde sacerdos in capa serica rubea."—*Missale Sarum*, p. 350

siderable portions of western Europe and continued in parts of France till the middle of this nineteenth century. Of sixteen French Missals taken at random, the following ten order red to be used "*in omni officio de tempore a Trinitate ad Adventum*;" Autun (Missale *Ædunense*), Chartres (M. *Carnotense*), Coutances (M. *Constantiense*), Lisieux (M. *Lexoviense*), Lyons (M. *Lugdunense*), Paris (M. *Parisiense*), Puy in Velay (M. *Aniciense*), Rochelle (M. *Rupellense*), Séez (M. *Sagiense*), Sens (M. *Senonense*). The Missals of Evreux (Missale *Ebroicense*), of Soissons (M. *Suessionense*), and of Tours (M. *Turonense*) order red for Corpus Christi throughout the octave, and on All Saints' Day, though not during the summer from Trinity to Advent. And it is to be observed that the form of words in which the order to use red is generally given is "*in omni officio de tempore*," from which it is evident that the red was not the special colour for Sundays to the exclusion of the weekdays.

471. A liturgical writer of authority says: "It may, perhaps, be useful to remind some that the distinction sometimes made in modern manuals of ritual directions, between 'dominical' and 'ferial' colours is not founded on any rule in any ritual of any church ancient or modern, is not derived from Sarum, Gallican, or Roman sources, but is simply the invention of some ingenious 'ritualist.' The universal rule of western Christendom is that on a Feria (ordinarily) the colour of the preceding Sunday is to be used."

472. In the Table of Ecclesiastical Colours on the opposite page, the date under the name of each diocese is the date of the publication of the Missal or Manual from which the sequence of colours has been taken, and in every case the book was published by order of the Bishop for use in his diocese. These publications, of course, represent the old tradition of the several dioceses, and it is interesting to notice the very recent dates at which the Gallican Churches were still successfully resisting Ultramontane efforts to destroy local Uses and Rites.

Tu autem Domine  
Misereere nobis.



## A Table

OF THE PRINCIPAL WORKS REFERRED TO, SHOWING, IN THE CASE OF MSS. AND  
16TH CENTURY OR OTHER RARE BOOKS, TO WHOM THEY BELONG.

- Antiphonale ad usum Ecclesiæ Sarum. *Paris*, A.D. 1519. (British Museum.)
- Breviarium ad usum insignis Ecclesiæ Sarum. *Paris*, A.D. 1531. (British Museum, and University Library, Cambridge.)
- Cæremoniale Episcoporum. *Paris*, A.D. 1633.
- Catalani; Rituale Romanum perpetuis commentariis exornatum. *Rome*, A.D. 1757.
- Chambers; Divine worship in England, by J. D. Chambers. *London*, A.D. 1877.
- De Moleon; Voyages Liturgiques, par le Sieur de Moleon. *Paris*, A.D. 1718.
- De Vert; Explication des cérémonies de l'Eglise, par Dom Claude de Vert. *Paris*, A.D. 1720.
- Durandus; Rationale divinatorum officiorum, Gulielmo Durando. *Antwerp*, A.D. 1614.
- Graduale ad veram et integram præclaræ Ecclesiæ Sarum consuetudinem. *Paris*, A.D. 1528. (University Library, Cambridge.)
- Graduale, &c., Sarum. *Paris*, A.D. 1532. (British Museum.)
- Graduale Sarum, MS. (Rev. H. G. Morse.)
- Le Brun; Explication de la Messe, par le R. P. Pierre le Brun. *Paris*, A.D. 1726.
- Le Vavas seur; Cérémonial selon le Rit Romain d'après Baldeschi, par le R. P. le Vavas seur. *Paris*, A.D. 1871.
- Lincoln Cathedral; Consuetudinarium, edited by Rev. H. E. Reynolds and Rev. C. Wordsworth. A.D. 1885.
- Manuale ad usum insignis Ecclesiæ Sarum. *Antwerp*, A.D. 1542. (University Library, Cambridge.)
- Manuale ad usum percelebris Ecclesiæ Sarisburiensis. *London*, A.D. 1554. (University Library, Cambridge.)
- Manuale insignis Ecclesiæ Eboracensis. *Surtess Society*, A.D. 1875.
- Manuel des cérémonies selon de rite de l'église de Paris. *Paris*, A.D. 1846.
- Maskell; Ancient Liturgy of the Church of England, by W. Maskell. *London*, A.D. 1844.
- Missal, The Sarum Missal in English. *London*, A.D. 1868.

- Missale ad sacrosanctæ Romanæ Ecclesiæ usum. *Paris*, A.D. 1517. (British Museum).
- Missale ad usum insignis et præclaræ Ecclesiæ Sarum. *Burntisland*, A.D. 1861-1874.
- Missale ad usum, &c., Sarum. *London*, A.D. 1500. (Emmanuel College, Cambridge.)
- Missale ad usum percelebris Ecclesiæ Herfordensis, edited by the Very Rev. W. G. Henderson. *Leeds*, A.D. 1874.
- Missale Sarum, MS. (Caius College, Cambridge.)
- Missale Sarum, MS. (University Library, Cambridge.)
- Missale Sarum, MS. (Rev. H. G. Morse.)
- Missale Sarum, MS. (Emmanuel College, Cambridge.)
- Missale Romanum. *Venice*, A.D. 1536. (Rev. H. G. Morse.)
- Missale sanctæ Lugdunensis Ecclesiæ, primæ Galliarum sedis. *Lyons*, A.D. 1771. And numerous other Gallican Missals printed at various dates in the eighteenth century, exhibiting twenty different Uses of as many French dioceses. (Rev. W. J. Blew.)
- Missale secundum usum, &c., Rothomagensis. *Rouen*, A.D. 1499. (British Museum.)
- Neale; History of the Holy Eastern Church, by Rev. J. M. Neale. *London*, A.D. 1846-1850.
- Ordinale secundum Usum Exon., edited by Rev. H. E. Reynolds. A.D. 1884.
- Processionale ad usum insignis ac præclaræ Ecclesiæ Sarum, edited by the Very Rev. W. G. Henderson. *Leeds*, A.D. 1882.
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- Registrum Osmundi, "De officiis Ecclesiasticis Tractatus," printed by Dr. Rock at the end of his book *The Church of our Fathers*.
- Ritual Conformity, by the Margaret Street Conference. *London*, A.D. 1882.
- Rock; Church of our Fathers as seen in S. Osmund's Rite, by Rev. D. Rock. *London*, A.D. 1849-1853.
- Scavini; Theologia Moralis, auctore Petro Scavini. *Brussels*, A.D. 1847.
- Wells Cathedral; Consuetudinarium et Statuta, edited by Rev. H. E. Reynolds. *Exeter*, A.D. 1881.



## INDEX.

[*The Figures refer to the Pages.*]

- Ablutions, The, 83, 99, 128, 144, 152.  
*(See Chalice, Ciborium, Paten.)*
- Acolyte, The principal, represented by  
the parish clerk, 88, 178.
- Acolytes. *(See Candle-bearers.)*
- Administering Communion. *(See Com-  
munion.)*
- Advent, Dalmatics and tunicles not worn  
in, 92.
- Agnus Dei, 41, 76, 125.  
Form of, at funerals, 41, 171.  
Posture of choir during, 76, 171.
- Alb worn by boys and lay servers, 160.
- All Souls' Day, Order of services on,  
175.
- Alleluia, Sitting and standing during, 75,  
114.  
sung by cantors, 75.
- Alms, Alms-bason, 81, 118, 135, 143.
- Altar, Approach of celebrant to the, at  
Low Mass, 131.  
Lamps burning before, 191.  
Linen cloth to remain on, 129.  
North end or side of, 180.  
Number of lights on or near, 190.  
Preparation of, for Mass, 73, 129,  
147.
- Amice, Mode of vesting in, 109, 110.  
Size and description of, 109.
- Apparel, Description of an, 109.
- Arms crossed on breast, 76, 82.  
not to hang down or swing in pro-  
cession, 73, 101.
- Ash-colour, Use of, in France, 189, 191.
- Bell rung at the Consecration, 91, 143.
- Benedictus qui venit, 31, 76, 136.  
Posture of choir at, 76, 171.
- Biretta, 78, 85, 88, 96, 114, 128, 131,  
163, 178.  
carried in the hand during processions,  
74, 167.  
removed on entering quire, 93.
- Black colour at funerals, 169, 195.  
hangings on Good Friday, 196.
- Blessing, Mode of giving the, 167.  
Mode of after Mass, 127, 139.
- Blue the colour of the Blessed Virgin,  
192.
- Boat-bearer, 85, 88, 156, 163, 164,  
178.
- Bow, Bowing. *(See Inclining.)*
- Bread, Receipt for unleavened, 72.  
The breaking the, 120. *(See Frac-  
tion.)*
- Bread and Wine, The, brought solemnly  
from the sacristy, 79.
- Breads, The, 72, 95, 116, 130, 133.  
in the ciborium, 134, 137.
- Burial of clergy as well as laity with feet  
to the east, 169.
- Burse carried to altar by the clerk, 90.  
contains the corporal and frequently  
the "fair linen cloth," 130.  
on the chalice, 130, 147.  
Size and description of, 130.
- Candle-bearers at Evensong, 163.  
at funerals, 168.  
at High Mass, 77.  
at Missa Cantata, 156.  
*(See Lights and Lighting.)*
- Candles on or about the altar, 162,  
190.  
round corpse at funerals, 169.

- Candlesticks carried in procession, 78, 79, 80, 156, 163, 168.  
 Mode of carrying, 77.  
 Two large, at steps of altar, 190.
- Canon of the Mass, 33, 119, 136, 183.
- Capa (*or* *cappa*) nigra, *alias* capa choralis, 161.
- Celebrant, The, must always communicate himself, 138.
- Censers, Sometimes two, 84, 178.
- Censing altar, 105, 113, 156, 164.  
 celebrant, 102, 105, 113, 117, 157, 158.  
 choir, 76, 87, 164.  
 corpse at funerals, 171.  
 gospel-book, 103, 157.  
 oblations, 117, 158.  
 officiant at Evensong, 164.  
 sanctuary *in circuitu*, 105, 158.  
 (*See* Incense and Thurifer.)
- Ceremoniaris, 178.
- Chalice, Ablution of, 99, 128, 140.  
 Commixture of Blessed Sacrament in the, 125.  
 Commixture practised in Eastern churches, 125.  
 filled by sub-deacon at the credence-table, 95.  
 filled by priest at the altar, 134.  
 Preparation of the, in sacristy, 130.  
 (*See* Vessels.)
- Chalice-veil, How to fold, on the altar, 133.
- Chasuble not worn in the pulpit, 116.  
 The server not to lift the, at the Consecration, 144.
- Choir, Prayers with the, 162, 168.  
 stand while congregation kneel, 75, 76.
- Choir-cope, *or* *cappa choralis*, 161.
- Christmas season, The duration of the, 194.
- Ciborium, Ablution of, 99, 127, 140.  
 A layman may not carry the, to or from the altar, 130, 134, 141.  
 placed on altar by priest or deacon, 97, 105, 130, 147.  
 placed on credence-table by priest or deacon, 92.
- Clergy assisting in administration of communion not bound to receive, 138.
- Clergy in quire during Mass, 74, 146.  
 Vestments of in quire, 146, 160.
- Clerk, The, represents the *acolytus*, 88, 178.
- Colour, No special, for Sunday, 198.
- Colours, The Ecclesiastical, 191.  
 Rubric from Sarum Missal on, 193.  
 Sequence of, for seasons, 195.  
 Table of, from French Uses, 199.
- Commixture. (*See* Chalice.)
- Communicantes, 34.
- Communion, Administration of, 107, 138, 146.  
 Priest or deacon assisting at, 107, 146.
- Confession, The form of, in Prayer-book, to be said by the celebrant kneeling, 118.  
 said at commencement of Mass, 7, 112, 132.
- Confirmation, Colour for use at, 196.
- Confiteor, A note on the translation of, 112.
- Consecration, The Prayer of, 36, 120, 136, 184.  
 Posture of candle-bearers during, 82.  
 Posture of choir during, 76, 171.
- Cope at Evensong, 163.  
 at Funerals, 168, 172.  
 in Processions, 109, 147, 166.
- Corporal not to hang over front edge of altar, 103, 132.  
 Size and description of, 130.  
 spread before Mass, 131, 147.  
 spread during High Mass, 102.
- Credence-table, The proper place for, 73.  
 Preparations at, 73, 92.
- Creed, Bowing during the, 75, 81, 115.
- Cross, Arms extended in form of, 122.  
 Processional, carried by the clerk, 88, 147, 166, 168, 172.
- Processional, in Lent of wood painted red, 189.
- Processional, used at the reading of the Gospel, 91.
- Processional, used while funeral service is said at the grave, 172.
- processional with Figure, How to carry, 88, 167.
- Sign of the, made over the Blessed Sacrament, 183.

- Cross, Sign of the, made with Host, 123, 124.  
 Sign of the, how made at the Gospel, 104.  
 Sign of the, when made during Mass, 77.  
 Crosses veiled during Lent, 189.  
 Crossing arms on breast, 76, 82, 122.  
 Crucifix, How to carry, in procession, 88, 167.  
 Cruets, The disposal of the, at Low Mass without a server, 141.  
 (*See Water, and Wine.*)
- Dalmatic not worn in Advent and Lent, 92.  
 Double Feasts, The classes of, 185.  
 Processional cross carried at reading of the gospel on, 90.
- Easter Day, Crosses and pictures uncovered on the morning of, 189, 197.  
 Easter Even, Collect for, said at Evensong on Holy Saturday, 197.  
 Elevation of the Chalice, 37, 122, 138.  
 of the Host, 37, 121, 137.  
 of Host and Chalice together, 40, 124.  
 Epistle, Position for the reader of the, 95, 132, 182.  
 Celebrant at High Mass to sit during, 114.  
 Evensong, The officiant at, does not wear a stole, 160.  
 with incense, 162.
- "Fair linen cloth," The, 102, 126, 130, 181.  
 Faith, Profession of, in Eastern Church before the communion of the priest, 125.  
 Faithful departed, Commemoration of, 39, 123, 173.  
 Ferial days, Classes of, 188.  
 Festivals, Classes of, 184.  
 Fraction of the Host, 41, 124.  
 in the Eastern Church, 125.  
 Funeral Mass, Censing the corpse at, 170, 171.  
 Epistle and Gospel at, 58.  
 Introit and Gradual at, 170.
- Funerals, Colours for use at, 169.  
 Position of the corpse in Church at, 169.  
 Position of officiant at the grave, 172.
- Genuflecting, 82, 98, 107, 131, 144, 146, 152.  
 Ancient practice of, 180.  
 (*See Inclining.*)  
 Good Friday, Altar service and colour on, 196, 197.  
 Gospel at High Mass, 80, 86, 90, 96, 103.  
 at Low Mass, 133, 142.  
 at Missa Cantata, 150, 157.  
 Place for chanting the, 103.  
 from S. John on leaving the altar, 128.  
 Gospel-book kissed, 104, 113, 115, 133.  
 laid on altar at Sarum, Lyons, and in Oriental Churches, 94.  
 or *Textus* carried in procession, 93, 179.  
 Gradual for funerals and All Souls' Day, 170.
- "Hanc igitur oblationem," 34, 119.  
 Hands extended, 114.  
 to be joined during processions, 73, 101, 111, 153.  
 Hands of "clerk" muffled to carry chalice, 89.  
 Hangings for sanctuary, &c., 196.  
 Holy-days. (*See Festivals, Doubles, Simples, Ferias.*)  
 Holy water, Form for making, 3.  
 Hoods, Academic, worn in quire, 74, 146, 160.  
 Host, Elevation of, together with Chalice, 40, 124.  
 Fraction of the, 41, 124.  
 Making sign of the cross over the, 122, 183.  
 Host, Mode of elevating the, 121, 137.  
 Signing a cross with the, 123.  
 Very ancient practice to place portion of in Chalice, 125.  
 Humeral veil, Size and description of, 89.  
 Hymn, Office-hymn at Evensong, 163.
- Incense at Evensong, 164.

- Incense at High Mass, 103, 111, 113, 117.  
 at Missa Cantata, 156, 158.  
 Form for blessing the, 8.  
 in Processions, 111, 156, 166.  
 (*See* Censing and Thurifer.)
- Incense-boat, 84.
- Inclining, 76, 82, 98, 121.  
 Mode of, at Lyons, 121, 180.  
 ordered in English Missals, 179.  
 practised in the Oriental Churches, 181.
- Introit (in Sarum books called *Officium*), 75, 111.  
 During the singing of, priest goes to altar, 111, 148.  
 not to be confused with 43rd Psalm said by priest, 111.  
 The proper, for Funeral Mass, 170.
- Kiss of peace, Mode of giving the, at Introit, 112. (*See* Pax.)
- Kissing stole not allowed in presence of the Blessed Sacrament, 145.
- Kneeling during the Consecration at a funeral Mass, 76, 171.  
 not necessary before commencement of service, 162.  
 not the normal position of choir at Mass, 75.  
 ordered for the celebrant at the Confession, 118.  
 (*See* Genuflecting.)
- Kyrie, During the, vessels and elements brought from sacristy, 79, 89.
- Lamps burning before altars, 191.
- Last Gospel said while leaving altar, 128.
- Lent, Dalmatics and tunics not worn in, 92.  
 Pictures and crosses covered during, 189.  
 Red processional cross for use in, 189.
- Lenten red (*subrubeus*), 195.
- Libera nos quæsumus, 40, 124.
- Lighting candles, 78, 129, 141, 148.
- Lights "about" the altar, 190.  
 about the bier at funerals, 169.  
 Antiquity of the use of, 189.  
 at Mattins and Evensong, 162, 190.
- Lights at Mass, 190.  
 carried in procession, 78, 79, 80, 156, 163, 168.
- Litany sung in procession, 167.
- Magnificat, Censing altar during, 164.
- Mattins, Candles lighted at, 190.
- Memento Domine, 33.
- Memento etiam, 39, 123.
- Missa cantata, Two distinct forms of, 146.
- Musical notation, 59.
- Napkin to be on credence-table, 72, 130.
- Nobis quoque peccatoribus, 39, 123.
- North side and north end of altar, 180.
- Notices, The giving out of, 116, 154.
- Oblation of the bread and wine, 21, 116, 133.  
 Use of ciborium at, 134.
- Oblations, Mode of censing the, 117.  
 Preparation of the, at High Mass, 95.
- Octaves, Feasts which are kept with, 185.
- Offertory bason, 81, 118, 135, 143.
- Officium. (*See* Introit.)
- Ordinations, Colour for use at, 196.
- Pall for chalice as used at Lyons, 182.  
 Size and description of, 130.
- Palm Sunday, Crosses and pictures uncovered on, 189.
- Parish clerk represents "The Acolyte," 178.
- Paten, Ablution of the, in A.D. 1236, ordered, 128.  
 to be without ornament on upper surface, 130.
- Pax, Ceremonies of the, omitted, 182.
- Pictures veiled in Lent, 189.
- Prayers with choir in vestry, 162, 168.
- Preacher, how vested, 96, 104, 116, 146, 197.
- Procession, Celebrant not to carry book or vessels in, 153.  
 every Sunday in old times, 147, 176.  
 Hands not to hang down in, 73.  
 may be festal or ferial, 74, 168.  
 not to be before Evensong but after, 161.  
 Order of, at Evensong, 167, 177.

- Procession, Order of, at High Mass, 74, 177.  
 Order of, at Missa Cantata, 147.
- Processional Cross, 73, 166, 170, 172, 176.  
 How to carry a, 88.  
 not carried with the choir to or from the vestry, 148, 161, 167.  
 not veiled in Passion-tide, 189.  
 Special, of wood for Lent, 189.  
 used at the Gospel on Double Feasts, 90.
- Processional Crucifix, How to carry, 88, 167.  
 not used in Lent, 189.
- Pulpit, Chasuble not worn in, 116.  
 Dalmatic or tunicle not worn in, 96, 104.  
 Notices given from, 116, 154.
- Purification of B. V. M., The Feast of, marks end of Christmaseason, 194.
- Purificator, The, 72, 97, 128, 140.  
 Size and description of the, 130.
- Quam oblationem, 120, 136, 184.
- Qui pridie, 36.
- Quire, Proper vestments to wear in, 160.
- Red and white the livery of the altar, 192.
- Red processional cross for Lent, 189.
- Red used in Lent in Eastern Churches, 195.
- Red vestments for Passion-tide, of a dark shade, 195.
- Sacrament, When carrying the Blessed, to make no reverences, 139.
- Sacristy, Last Gospel said in returning to, 128.  
 Prayers with choir in, 162, 168.
- Sanctus, Position of candle-bearers at, 82.
- Scarf, The black, worn in quire, 161.
- Sedilia, Arrangement of, 102, 114.  
 Lay clerks not to sit in, 165.
- Sequence, The *Dies iræ* as a, 171.
- Sermon, 116, 146, 154, 166.
- Server, Priest or deacon acting as, 145.  
 Saying Mass without a, 141.
- Servers, Shoes for, 148.
- Sign of the cross. (*See* Cross.)
- Simple Feasts, The classes of, 186.
- Stall in quire, One, reserved for Rector or Vicar, 161.  
 Not any one, kept as a "reading pew," 161.
- Standing, the normal position of the choir at Mass, 75.
- Stole may be worn in preaching, 146.  
 may not be worn in quire, 74, 160.  
 not so worn A.D. 960, as has been supposed, 160.  
 worn when administering Communion, 145, 146.
- Sunday colour, No such thing as, apart from week-days following, 198.
- Sundays, Varying dignity of, 187.
- Supplices Te rogamus, 38, 122.
- Te igitur, 33, 119, 136.
- Textus, or Evangelium, 103, 179.
- Tract for All Souls' Day, 174.  
 for funerals, 171.
- Tunicle for principal acolyte, 89. (*See* Dalmatic.)
- Unde et memores, 38, 122.
- Unleavened bread, Receipt for, 72.
- Veil for Chalice, The silk, 130, 133.  
 for crosses and pictures in Lent, 189.
- Vespers. (*See* Evensong.)
- Vessels, The sacred, at Low Mass carried to altar by celebrant, 131.  
 brought from sacristy solemnly at High Mass, 79, 89, 179.  
 Hands of "The Acolyte" covered when bringing, 89.  
 how prepared in sacristy, 130.  
 not to be handled by lay-folk at the altar, 134, 153.  
 placed on the altar by priest or deacon, 147.  
 removed from the altar by priest or deacon, 153, 155, 159. (*See* Chalice, Ciborium, Paten.)
- Wafer-bread, Where to obtain, 72.
- Water in chalice not to exceed one-third of wine, 134.  
 poured in A.D. 1236 on paten, 128. (*See* Holy water.)
- Wine must be real wine, 72.
- Zuchetto, or scull-cap, not worn by cross-bearer, thurifer, or candle-bearer, 78, 84, 89.











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